

THE CHINESE RECORDER

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EDITORIAL PROGRESS IN 1936

Without any doubt there is more optimism in all parts of this country at the close of 1936 than in the beginning of the year. First and foremost the settlement of the Southwestern problem by peaceful means has given rise to the deep conviction that now China is really unified. Particularly on October 10th and on the birthday of General Chiang Kai-shek, the widespread rejoicings emphasized this fact. The second factor making for optimism is the realization that China's diplomatic policy is no longer one of tame submission and retreat but is one of boldly maintaining its ground. The trend of the diplomatic discussions of the Sino-Japanese issues held in Nanking during October and November gave grounds for much satisfaction amongst the Chinese populace who manifested their approval by voluntarily donating money and helping to make warm garments for the benefit of their compatriots now defending Chinese soil in Suiyuan. A third factor giving rise to optimism concerning the condition of the nation was largely due to natural causes; i.e., there were no floods but there was good weather and the bumper crops have resulted in good business. There has been increased buying in many sections of the country giving a notable boost to native industry.

These conditions naturally have tended to produce a feeling of optimism in the ranks of the Christian community, who as sincere patriots have at all times the highest interests of their nation at

heart. We can also note some encouraging features in the Christian Movement. The National Christian Council has now secured a new General-Secretary, Dr. W. Y. Chen, in whom there is great confidence. Soon the China Christian Educational Association—so long without a General-Secretary—will have Dr. Ho Yam Tong to head up its activities. Two successful conferences to promote the co-operation of Christian literature agencies have been held, and a united China Bible Society will soon be a reality. There have been celebrations of anniversaries, such as the China Baptist Centennial, which have shown that the church is deeply planted in this country with a glorious past and creditable prospects for the future. The forthcoming World Conferences—six Christian World Conferences are to be held in the next three years—have deepened the consciousness that the Church in China is part of a World Community. Increased concern for the livelihood of the people, especially in rural districts, is noticeable in many Church groups, and some practical measures to deal with this problem have been carried out by students and other young people. The Youth and Religion campaign of the Y.M.C.A. has continued to bear fruit, and the evangelistic zeal of the Chinese missionaries is worthy of high praise. At the same time there has been a marked increase in the progress of the Oxford Group and of the sects which stress a warm personal gospel, showing that the conditions of the times have brought many to seek salvation through religion.

One most healthy sign is that there is a good deal of constructive criticism. This can be shown by reading articles in this issue. Christian leaders feel that there is a tremendous challenge to the Christian Community in the present situation, and they believe that the Christian Faith does contain much that can help to solve national, social and personal problems. Hence they want the Church to be in the forefront in the great movement for reconstruction. We need Christianity to help change China but this can only be effected if our methods are of the best, hence leaders and followers are earnestly conferring how to promote further the development of the Church so that it will have a message like a flaming torch. Optimism and determination are taking the place of pessimism and defeatism, hence 1936 closed with a feeling that the Christian Movement in China is going to stage an advance. Are we all ready to take our part in this important advance?

PROSPECTS FOR 1937

We should open our eyes to the fact that progress in material things is of importance to our Church. For example, the development of communications—railroads and motor-roads and airways—which will be even more spectacular in 1937 than it was in 1936, can help enormously in the spread of the Gospel Message. To carry out the vast program of reconstruction, a true and just peace is necessary. On October 10th, General Chiang Kai-shek issued a message from which we may quote these important words:—"What I intend to bring out by making a brief review of past events is this:—China is capable of doing great deeds by her own efforts, capable of wiping out the destructive forces of militarism and

Communism, capable of undertaking constructive measures for the welfare of her people—in short, capable of setting her own house in order—provided that she is given the chance to work out her destiny uninterrupted and unembarrassed. This chance we want and this chance we must have. To give China an opportunity for internal development is not only to render her indirect friendly assistance but also to advance the cause of world peace: because with her peace-loving millions and her unlimited resources, China once prosperous and strong, will be one of the greatest stabilizing influences in the family of nations." Though wars and rumours of wars fill our ears, Christians know that peace-lovers are very active in these stirring days. The great International Peace Congress held in Brussels and the World Youth Congress held in Geneva show that the many groups who believe that war is a crime against humanity, and is incompatible with the Gospel of Jesus Christ are striving to organize peace on a basis of justice. As we enter 1937 we find that the Christian community in China is yearning for the cessation of foreign aggression and so it strongly supports the move for carrying through determinedly negotiations which shall secure a real and just peace in the Orient.

Linked somewhat with the international problem, the economic or livelihood problem is one that engages the thought of many Christian leaders. A statement from an American Church organization declared that, "The Churches of Christ must emphasize and rely upon God's way of purging the world of its greatest social evils; unless they do so, they will both fail the world in its hour of crisis and betray their own deepest convictions and loyalties." And another writer stated:—"When we see the prophets and Jesus condemning social evil in the name of God, learning to translate their powerful indictments into modern terms, we shall begin to see how close is the relation between the righteous God and a world whose social life must be ordered by love and justice." The Church must never be silent in the face of forces that destroy human values. What some Chinese leaders think about this problem is ably presented in the article in this issue on "The Impending Challenge of the Will of God for Youth." A story is told of a padre during the World War who said to two soldiers: "Take heart, boys, you are building a better world." "No, padre," said one in reply, "that's your job; we're blowing the old one to bits." As we enter 1937, we find that the Christian community in China is well-aware of the fact that a new world-order is painfully struggling to be born, and that as the struggle becomes keener and more widespread it is all the more necessary for the Church to give some guidance in this vital problem. We may note that Dr. Shuming Liu concludes his article by stating that, "The Church, for its part, cannot follow the Master unless it takes a practical interest in the plight of the common people."

These two problems must be studied afresh with the remembrance that we must find some answers which will appeal to youth. Young men and young women throughout this land are bursting with a desire to help in the solution of these problems, and they must be captured for the Way of Christ. The Archbishop of Canterbury

has said, "Here is a new England rising up all around us in every part of the country, and the problem is whether this new England is to be pagan or Christian." The Bishop of Chichester has said, "if people do not get the right religion, they go to Fascism, which is a religion, or to Communism, which is another. We want them to have Christianity." Are not these statements applicable to China? Dr. Stanley Jones—a missionary noted for his evangelistic fervour—has recently declared that, "Saving a man and getting him to heaven was no longer big enough. What was demanded was that Christianity should be interpreted in terms not only of individual release, but of social reconstruction as well." Canon 'Dick' Sheppard said that the *Magnificat* is far more revolutionary than "The Red Flag"—but not taken so seriously. As we enter 1937, we find that the younger members of the Christian community in China are demanding a clearer exposition of what is meant by the doctrine of the Fatherhood of God and the Brotherhood of Man.

A CALL TO ADVANCE

In 1937, is the Church in China to advance? Can it afford not to advance, when various changes and rapid progress are profoundly affecting the destiny of the nation? It may be of interest to note that a report of the recent national convention of the Buddhist Association stated: "Striking the keynote of the discussions which will take place at this year's conference, speeches given yesterday by the Buddhist leaders at the opening meeting unanimously stressed the need for revitalizing the religion in order to make it a living force in the national life of China both in time of war and peace." As we try to help present-day sorely-stricken mankind in its endeavour to create the new world order, we must realise clearly and remind ourselves continually that the powerful world forces that are hostile to a community of nations will not be defeated by mere words or pious hopes. The mission of the Church Universal is to demonstrate by the life of its members what is the Will of God. Christ's Way of Life is more worth-while than any other way.

If the Church in China is to take its due share in the Oxford Conference next July, in the Hangchow Conference of 1938 and in the World Conference of Christian Youth in 1939, we must advance in 1937 by educating the rank and file of the Christian community and obtaining their active, invaluable and necessary co-operation. Advance along three lines is demanded. (1) The National Christian Council should appoint a Youth Secretary, and call a national youth conference. (2) The National Christian Council should appoint a rural secretary and call a national conference on rural work. (3) The National Christian Council should promote unified efforts to conduct evangelistic campaigns, to preach and teach what is the Will of God.

IMPORTANT NOTICE:—PLEASE NOTIFY THE CHINESE RECORDER OF CHANGE OF ADDRESS AS SOON AS MADE. FAILURE TO DO THIS OFTEN MEANS LOSS OF MONEY TO THE RECORDER AND A LOST MAGAZINE TO THE SUBSCRIBER.

Christianity and the National Crisis

T. C. CHAO

FOR Christians who see the revelation of God in Jesus Christ, the God-man, and the meaning of the Kingdom of God Jesus came to establish, religion is not merely a matter of relationship between the individual and his God, but also a matter of ethical concern and social consequence. To them, the national crisis of China is the greatest challenge to and the severest test of, their faith, they have ever known. It is difficult to believe that they are unable to discern that in this national crisis, everything dear to them, is at stake,—everything, not only their own freedom, but also the very existence of their nation as well as their religion.

This crisis can be considered national only when it is looked at from the standpoint of the existence of China as an independent nation. But it cannot be fully understood if it is not considered as a part of a world crisis. China, so alleged her enemies, is not a modern nation, and therefore a nation that has become superficially modernized, can commit outrages upon her, seize her territory, and rob her of her sovereign rights. The sheep is blamed by a pack of wolves for being a sheep and for alluring them to acts of devouring it.

At the same time the world is economically in the lurch involved in a fundamentally wrong system, and is thought to need deliverance from its troubles by an aggravation of the troubles from which deliverance must be sought. The situation is a very complicated one. Economic difficulties have not had their causes only in bad economics, but in wild political dreams and ambitions, distorted moral ideas, and consequently all-consuming fears on the part of those nations that wield the powers of the world. Feverish preparations for war and the alignment of nations on different sides speak for the situation in unequivocating terms. For the most predatory of nations, the philosophy is that the strong has claims upon the weaker and less prepared peoples and all that they have and that in attempting to devour them up, they must not only conquer them but also keep each other from their own spoil and keep themselves as a group from being devoured by still more powerful groups. This philosophy, with all its implications, is diametrically opposed to all the values for which Christianity stand. So Christianity will have to withstand its onslaught or go down to the abyss of oblivion for an indefinite time if not for ever and ever.

Our national crisis is a part of the world crisis because we as a nation are the biggest victim to be devoured. This is the international phase of the situation. But while we are faced with dangers of invasions from without, we are also keenly conscious of our economic and moral weaknesses within. The balance of import and export trade during the last few years has been very much upset, the excess of import over export becoming alarming in magnitude, even in the importation of rice, our staple food. There has also been the cry that our rural life is bankrupt and that our economic foundation, which is built upon agriculture, is sinking beneath our feet,

as increasingly farmers in various places find it unprofitable to till the ground. Moreover this and other phases of our economic life are complicated with foreign designs and foreign economic penetration so that, unless we could secure the good-will and cooperation from other nations on a basis of real mutual benefit, our political and social structure can fall to pieces and we as a nation may at once lie at the mercy of our enemies.

Such general economic distress, coupled with ignorance, political ambition and the lack of moral discipline on the part of some of the active elements in the nation, make our crisis one of unimaginable magnitude. It is true that during the last five years, we have been unsparing in self-criticism and active in carrying out programs of internal reconstruction. And much therefore has been accomplished. Still the morale of the people has to undergo a change for the better before it can stand any general shake up which is quite possible in view of present international relations. On the one hand, we have those who believe that a social and economic revolution should soon be effected to shake the whole nation to the bottom and then to save it from being conquered by imperialistic powers. They desire to cook up troubles at any time. On the other hand, we are menaced by "han chien" or traitors, people who are willing to sell their own birth right as well as their country to the enemy, for a little immediate pleasure or for sheer spite. Some of these traitors can be bought off with a large price. Others can not be eliminated until a right sense of honor and moral obligation is carefully inculcated in them.

However, we should not paint the picture too dark. The people are rapidly awakening to the real situation, and their opinion has more weight now than it had five years ago; their public spirit, though still weak as compared with their indifference to political problems, has become far more pronounced than in any period in China's past history, and their desire for a united country and an effective government has been bearing important fruits. External pressure has roughly awakened those responsible in the government to harsh and uncompromising realities. The country is now actually unified. The youths are willing to submit to rigid programs of military training, while military leaders and their soldiers have acquired a real patriotism not known in the first two decades of the Chinese Republic. On the whole, the nation is more prepared to face the dangers that threaten its existence, now than in any other period since China has been opened up towards the outside.

The struggle for existence on the part of the Chinese nation constitutes a challenge to the Christian religion. As Christianity is most concerned with the moral implications of the crisis, it is well for us Christians to inquire whether or not Christianity at present is morally able to cope with the situation. Christianity is primarily and essentially a religion, and as religion, the question resolves itself into one which aims at a knowledge of its vision for the future and its faith in God. Has Christianity, in the face of China's greatest national peril, a vision for her and a faith vital enough to render China an appreciable and concrete service?

It behooves us therefore to give an analysis of the vital status of Christianity in China at the present movement. First, it may be said that not only in China, but all over the world, Christians live under the tension of science and religion. In spite of a chorus of voices telling us that in reality there is no conflict between science and religion, we know that the faith of liberal minded people has become less vital, dynamic, and effective, because of this tension in their life. The immanence theology of liberalism, which is born of this tension and which logically places confidence in man's ability to deliver himself and others from his own and other people's selfishness, has been rapidly found wanting. It seems as though the religious instinct of men is surprised at the melting of faith into knowledge in man's attempts to reconcile religion to science. Humanism and scientific naturalism do not seem to gather together sufficient motivation for moral adventures in the face of world issues, when moral adventures on the part of religious people are most needed. Christianity in the West is alive to this. And therefore new tendencies in Christian thought and activity have variously become clear. There seems to be the emphasis that believers should be referred far more to the vital core of religion which in recent times has so frequently been lost to spiritual sight. That is, man must face his God before he can be a vital means in the up-building of His Kingdom.

The Christian movement in China has been deeply affected by western religious ideas although on the surface, it does not seem to present any originality or interest in genuine religious thinking. Christian schools and colleges have educated a large number of Chinese people, converted them to Christianity, and later on virtually lost them to pure secularism. These people are indeed many of them doing something worth-while for the nation, but that does not mean that they are doing anything clearly and especially Christian in the general effort to deliver the nation from evil. They are not carrying across the Christian message. Ordinarily it is not very bad to have around a large number of half-baked, but sympathetic Christians. But at times of storm and stress, may it not be that they constitute a sort of liability to the Christian movement as a whole? Their indifference makes it exceedingly difficult to generate faith in the younger generation who are in deep spiritual need. But why this indifference? The reasons are many and complicated; but one of them is certainly the type of Christianity they had received in their several organizations, a Christianity touched neither by adequate thought, nor by depth of feeling, nor yet by thoroughly cultivated habits.

It is indeed a deplorable affair simply to expose our own weaknesses. A person, who suffers from a deadly kind of tuberculosis, is not infrequently optimistic and complacent, in spite of the real fact that he is at the very gate of death. From him facts should be concealed if the aim is to give him comfort before his final end. But if the purpose is to cure him, those at least who attempt to administer the cure should be acquainted with the facts of the real ailment. So let it be said frankly, in the second place, that Chinese

Christianity is severely sick, sick in vital places. There is so far only a very small amount of deep religious experience in the lives of Chinese Christians. And where there is genuine religion, it is unrelated and un-connected with the vital issues of the nation. The rest of what may be considered religion is manufactured under high pressure and very artificial conditions, such as revivalist evangelism, escape theology that plucks human beings from the ground to place them in an imaginary other world, and hot house nurture. The trouble lies in the lack of forces that should be available for the comfort, uplift, and encouragement of the people in time of troubles and difficulties.

Again, there is a dearth of native leadership and a lack of contact with the nation's social, economic, political, and moral life. Much progress has indeed been made in these matters. But it is still a fact that the leadership in the Churches is incapable of meeting the needs of the most important element of the nation, the intellectual Christian and the Christian student. Just imagine that if the Church could gather together every Sunday and every now and then, all the Christian intellectuals and students now virtually out of touch with Christianity, and that if a prophetic message could be presented to them, in regard to the national situation, what great things may result and what a great contribution this may make toward the social and political regeneration of the nation! But the Church cannot do this. It does not have the leadership and it has been losing the first rate talents from its leadership. Do not rattle off too confidently a series of Chinese names of college presidents, professors, lawyers, bankers, physicians, writers, soldiers, generals, and so on. Do not become intoxicated at superficial and phenomenal conditions. For the crux of the matter lies in the need of an adequately educated and spiritual ministry and a living and moving Christian constituency, from whose families leaders may be expected to come out. Both of these things are still lacking.

One may be severely reprimanded for thinking that Christianity has not taken deep root in China and that it may easily be destroyed by a radical social and political change. The national crisis may wipe out Christianity, when it becomes an overwhelming storm. Or indeed, Christianity may become all the more a vital moral and spiritual force in the nation. It depends upon how things turn out, and it also depends upon what Christianity can do. Meanwhile, it behooves us to look within our own fold to see if the moral conditions and relations there are such that any blow from our own friends may become fatal to us.

Certainly there is no need for us to counter-balance these rather uncomfortable words with facts of encouragement. A student of mine recently wrote me from Kiangsi that the Church celebrated General Chiang's birthday and for the first time in his knowledge, it took interest in political questions. Increasing Christian groups have been formed to study problems of international relations, the Christian implications of war, and the social message of Christianity for China today. Nor is there a small amount of patriotic activity on

the part of young Christians. The Youth and Religion Movement carried on by the Young Men's and Women's Christian Associations during these two years, is meeting a vital need. The increasing number of books on social and economic problems translated and published by the Association Press is also an important service to young Christians. The National Christian Council has called the Christian Churches to pray for the nation and issued statements to Christians that in the general election of representatives for the People's Conference good people should be voted for. All these and many other indications show that the Christian movement is getting more and more interested in the large issues of the nation. Such interest on the part of Christians should be rapidly and widely extended; for much there is to be done.

Great and severe battles are yet to be fought by us Christians in the near future. We can not be unaware of the fact that the national crisis is changing the psychological make up, the social habit, and the moral outlook of the Chinese people, particularly the young people. We cannot possibly go without the deep conviction that Christianity is absolutely needed by China, not only for her to meet her crisis, but also to assist her in her task of national rejuvenation and restoration. At the same time we cannot but be keenly conscious of the fact that Christianity in China is still in a strange land where it is unaccustomed for people to have a God-consciousness and a Church consciousness, that Chinese people—especially the thoughtful class—are indifferent to its existence, and that many active and radical people are positively hostile to it. What will China be five years from now? And what will Christianity be when China changes?

Thus it is, our national crisis is the crisis of Christianity in China. What should Christianity do then, in the face of this crisis? The task is an impossible one. And as such it is befitting the vitality of the Christian religion. Its life consists in its ability to deal with impossibilities, for it does not meet them in the strength of men only, but always in the power of God.

(I) Quickly and without loss of time, there should be a deepening of religious life within the Christian fold, a reconsecration and a renewed spiritual discipline for its members, and a building up of the body of Christ which is founded upon His life and expressed in genuine loving fellowship. This, in fact, is the main and ordinary work of the Church. This work should be accelerated in speed and in intensity in view of the fact that the crisis is upon us.

(II) In addition to the deepening of the religious life of Christians, the Church should bear the responsibilities of educating them in matters in regard to the relations of Christian life to the vital political, social, economic, and international problems of the day. The Christian's God is the God of history, the Christian's Saviour, Jesus Christ, is a historical person, and the Christian's concern cannot but be the manifestation of God's will in the historical process, in the new world-life which is being created out of the distresses of mankind. Consequently, the Church has the bounden duty to instruct its members and urge them that they as individual citizens of the nation,

should take a vital part in its various activities and movements and in its attempts to save itself from foreign aggression and internal disintegration. Christians must be patriotic, although it is true that they must not be narrowly and immorally so.

(III) And then Christianity is a living prophetic voice. At a time like this, when China is menaced by a foreign power which should in truth be her real friend, and when her independence is threatened, this voice should be clear and unhesitating. It should comfort and encourage the despondent and desperate. It should renew the faith of the sceptical and doubting, heighten the vision of those who try to see the future, and maintain the morale of all those who come in contact with its influence. It should do all these things, but, in addition, it must maintain a clear stand in its relation to such social and political schemes as advanced by the communism and fascism and by the capitalism and imperialism of the day. Not only should it be unequivocal in its stand, in its principles, but also it should search for ways of applying these principles in actual situations.

Christianity has been blamed for being without a concrete scheme for social and economic reconstruction, for being unrevolutionary, and for having not become a political party or organ, not merely by those who are outside of the Christian fold; but even by some who are in and who do not understand the nature and task of religion. People who blame Christianity this way wish that Christianity may not merely make adaptations and readjustments to our present practical situations, but may also become identified with certain kinds of social and economic schemes. They want not adaptations, but compromise. This tendency is very clearly seen and very well represented in Mr. Wu Lei Chuan's book "Christianity and Chinese Culture," recently published by the Association Press. But Christianity as a vital religion, is elastic and adaptive where compromise is not needed. It is impossible for it to make a compromise which means the surrender of its essential character and message. In the past, it had indeed made compromises; but it had always retained its vital parts and had opportunities of self-reassertion. But if Christianity is to surrender its faith in God, its spiritual interpretation of the universe and its insistence on the love-motive as the only real constructive force in the up-building of human society, and then to confess that it is one either with fascism or with communism, it can not escape its own complete destruction. For real Christianity is diametrically opposed to fascism and communism. In real Christianity man does not live by bread alone but by the word that proceeds from the mouth of the Lord. In real Christianity love is intolerant toward hatred which communism utilizes to realize its own ends. And in real Christianity means as well as ends must be morally justified.

Our national crisis, be it said again, is a part of a world crisis which is political, economic, and moral in nature. In such a crisis, there are various temptations even for well-meaning Christians to make compromises and identify Christianity, in their obliging opportunism, with schemes and plans for social and economic reconstruction that are directly opposed to the values for which Christianity

must stand. But we must not tolerate even the thought of a compromise and this is for one very simple reason. That is: that compromise in such a manner means the death of that by which man should live and by which alone man can realize his best and highest life. The schemes with which compromise may be sought to be made, will not tolerate Christianity as Christianity. Jesus did not bow in worship to Satan, and he could never do so. His example ought to be enough for us today.

On the other hand, the Christian prophetic voice should be more clearly heard, against social and economic evils, against national and international injustice. It should instruct believers in Christ, especially the younger generation that they may know what to think about and what to do in regard to war in general and in regard to war of defense in particular. Is Christianity never to rise up in defense of the values for which it stands, and never to use force, even if by such non-resistance, millions of people may thereby become trampled under the feet of the aggressor and have their souls crushed out of their life? Is there no reason whatever to call one a Christian soldier or a Christian general? It seems as though today the Christian Church should either offer some clear teaching on the matter or should not feel hurt at being disregarded by impatient people who must deal with an urgent and practical situation which means life and death to them. This does not mean that Christianity should lower its standard or make a compromise. This calls for a deeper and truer understanding of the religion in its essential nature.

(IV) In the midst of the national crisis, Christianity should certainly continue all its philanthropic work, its rural and urban social service, and its part in all kinds of relief work. All this needs to be shot through and through with the loving spirit of true Christianity. It has indeed been said that the Christian Church knows only how to help maintain the sorry existing order and to do patch up work here and there. Unwittingly it stands in the way of a deep thorough going reconstruction of things. This criticism is untrue and it is built upon a bad misunderstanding of the nature of Christianity. For the genius of Christianity is not opposed to revolutions and reconstructions of the social and economic order, as it is itself a revolutionary power. But it is against all the evils, the wrong and the injustice, the falsehood and the destructive methods with which a scheme of revolution or reconstruction may be in identification. Furthermore, it is Christianity as religion that sees and understands that "the poor is always with you" and that under whatever regime a people live, there are always pain, suffering, and sorrow and consequently always the need of our little bits of philanthropic work and love and friendliness. Christianity must now, more than ever, command its adherents and its Church to go about doing good like the Master.

Under the present circumstances, we cannot but see much likelihood of armed conflicts between the nation and its aggressor. Christian organizations must stand prepared to serve and to relieve pain and suffering, to comfort the sorrowing, to help the weak, to encourage the despondent, and to inspire the common people.

(V) Finally, the Christian movement in China has a international task to perform. On the one hand, there are ways in which Christians of China may meet with Christians of the aggressive nation to face together the problem of international relations in the light of Christian principles. It goes without saying that the problem is one of immense magnitude and that small attempts of this kind are very ineffective. But small things show effects in the long run. Persistent drops of water upon a rock can bore a hole in the solid and irresistible granite. The volume of such contacts should be increased as far as possible. Adventures should not be given up because of their ineffectiveness.

On the other hand, Chinese Christianity must work hand in hand with Western Christianity, in securing expert advice, moral support, and material assistance from the mother Churches. Success here in China will depend largely upon the success of Christianity in the West in facing the world crisis. We should become more and more world conscious and should seek to secure a crystallization of the public opinion of the whole of Christendom, in its relation to fascism and communism, capitalism and imperialism, and in its stand especially on Far Eastern Affairs. The International Missionary Council is going to hold an enlarged meeting in Hangchow, 1938, and Christians in China must now think seriously in what way and in what form, some such crystallization of Christian opinion may be secured. The world is morally sick at heart, in urgent need of a cure. If Christians believe that their religion offers a real way of salvation, let them come out clearly with it!

Our national crisis is not merely a crisis for native Christians but also for all the missionaries who work in China. Today, as never before, China stands in need of faith and of a true Christianity, its dynamic and its saving power. Give it to us, O impart it to us, you missionaries, as hitherto you have not done so sufficiently.

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Lay Leadership and Christian Service

BY S. C. LEUNG

NO religion is truly indigenous until it has developed a strong laity which can be used as a working force. A religion without lay leadership is not deeply rooted in the soil. It lacks elements of permanency, growth and reproductivity. Buddhism has become indigenous in China, not because it has refrained from seeking the protection of foreign powers through treaty provisions, but because large numbers of its followers who are not priests take an active part in the propagation of Buddhism. Christianity, compared with Buddhism in this respect, lags far behind. Of course Buddhism has had a very much longer history in China than Christianity. Granting that time has an important part in its strength, there is, nevertheless, no reason why a much larger and stronger Christian laity cannot be developed than exists now.

While complete, reliable and up-to-date statistics are not available which show the number of lay leaders in the Church throughout the country, the nature of their service and their influence inside and outside the Church, one cannot avoid the general impression that the lay leadership of the Church is very meager and weak. Regarding the personnel of the highest councils of two outstanding national Christian bodies, the following facts are revealing. On one council of thirty members, two-thirds are ordained ministers and all but two of the unordained are employees of Christian organizations. The other council, with a total membership of twenty-one, is made up of ordained ministers with the exception of four, all but one of whom are employees of Christian organizations. One is not sure that the Church has had strong ministerial leadership. It is to be regretted that there is not a strong army of laymen to back up and to carry forward the Christian program. The Christian minister is like a general or colonel trying to command an army without the support of officers lower than his own rank. Such an army is not likely to be effective and triumphant. The problem of developing strong lay leadership in Christian service is one that deserves the careful attention of our churches.

When we consider certain factors in the present situation affecting the Church in China, the need for lay leadership becomes even more urgent. There is a general shrinkage in the number of Christian workers, both missionary and Chinese. The number of men and women of college training preparing for the ministry in seminaries and theological colleges is alarmingly small. Self-support is not being quickly achieved while mission appropriations are abruptly and drastically cut to a danger point. All these happenings point to the necessity of "liberating the lay forces of Christianity." What can it not do if the lay forces are set to work? Volunteer workers could carry on a good deal of the activities hitherto done exclusively by paid workers. More educated youth would be encouraged to consecrate their lives to the ministry through a feeling of greater and more reliable backing by laymen. It would result in more sacrificial giving and would hasten the day of complete self-support. This is certainly possible when strong laymen take their rightful place in the Church.

When we think of the large number of Christians who are high up in many walks of life in China today, the contribution which laymen can make to the Church is indeed great. We find Christians among the most influential leaders in the National Government. Outstanding Christian men are at the head of banking institutions, modern industry and large department stores. At least twenty university and college presidents in the country are Christians. There are not a few Christians among the prominent doctors, lawyers and engineers of the country. There must be thousands of college graduates who have come under Christian influence during their student days, in Christian institutions of higher learning, at home and abroad. It is a pity that so few of these people are intimately

connected with the Church. What a wonderful power this army of laymen would present if somehow they could be enlisted and organized for Christian service!

So far we have dealt with the question from the standpoint of the needs of the Church. We must not overlook the equally important fact that laymen need the opportunities for service, in and through the Church. Unless one has become incurably selfish, he cannot be satisfied with making money for himself and providing comfort for his family alone. He needs to find expression of his larger self through sacrificial service without financial remuneration in which he finds inward joy that no material wealth can buy. Thus, service becomes not a duty but a privilege, not a loss, but a gain. Do we not owe to each of our Christian laymen a first-hand experience of such a paradoxical truth?

Perhaps what is needed most is not arguments for lay leadership, but methods for its development. It is easy to believe in a certain principle and to fail to carry it out for the lack of skill. The following suggestions may be helpful in making greater use of laymen in Christian service.

In the first place, laymen must be given responsibility for the tasks for which they are supposed to be responsible. We must show our confidence in them and expect them to be true to our trust. Service which becomes a lip service, a figure head, or a rubber stamp, does not appeal to laymen with a serious purpose, and certainly would fail to prepare them for sharing increasing responsibilities. There must be created a feeling of partnership if we expect our laymen to take their voluntary service seriously.

In the second place, what the lay leaders are asked to do must be something worthwhile. It should be big enough to catch the imagination of the idealistic. It should be practical so that visible results may be measured. In other words, for every undertaking the ultimate purpose, as well as the immediate objectives, must be kept constantly and clearly in the mind of laymen. Then their abiding interest may be maintained.

In the third place, attention should be given to the full use of different talents among laymen within the frame work of things worth doing. This calls for a large variety of activities in which people of different tastes and of different training may be enlisted. One of the reasons why so few laymen are utilized in the Church is because its traditional program has been so monotonous that no large number of volunteer workers is called for; nor would many respond, even if called upon, for a hard and fast program already arranged.

In the fourth place, it must not be assumed that the whole problem of lay leadership is solved when we have confidence in laymen, enlist them in worthwhile tasks, and utilize their abilities. Lay effort must be supplemented and correlated. The laymen themselves need training, guidance and encouragement. This is usually

done, not through formal classes, but through lectures, literature, discussions, and conferences. The most effective of all methods, however, is that of learning by doing. It involves risks, and requires patience. Oftentimes it is easier and seems safer to do the thing ourselves than to coach others to do it properly. But it would be a shortsighted and suicidal policy if we should not try to multiply our forces. Dwight L. Moody has well said: "It is far better to set ten men at work than to do ten men's work." What a maxim this is for those who are responsible for the development of lay leaders in Christian service!

"The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest that he would thrust forth laborers into His harvest."

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Education for Citizenship and for the Service of the Common People

SHUMING T. LIU

THE editor of the Recorder has honoured me with the opportunity of laying my views on Christian Education before the readers of this important periodical. It goes without saying that the head of a Christian university should have a well-developed educational policy, representing both the spirit of Christianity and the aims of modern teaching. Candour compels me to admit that since coming to my present position the task of taking over complicated administrative duties, combined with ever-present problems of finance and personnel, have left me all too little time for the undoubtedly more important but less immediately urgent work of fundamental theorising. Under the circumstances the preparation of this article has been accepted rather as a wholesome challenge than as the result of any sense of mastery of the topic.

The ideas here presented are written quite frankly from the standpoint of a specific institution. This needs no apology, for there are certain features of the work at Cheeloo University which make it of special interest. Now in its 73rd year Cheeloo is the oldest university in China. Over 1500 graduates have gone out from the Colleges of Arts and Science and nearly 400 from the College of Medicine. They are found all over China, and especially in the institutions of the church. There is a tradition on the campus of simple living and hard work which makes it comparatively easy for students to go into more difficult and isolated positions after graduation. To date there has been little evidence of the problem of unemployment among college students which is causing so much general concern at the moment. During the current year the largest enrolment is in Science with 238 students. Arts has 214 and Medicine 101. The Nursing School and special courses bring the total enrolment to 633. One of the most interesting phenomena has been the rapid increase of women students, who now make up 29 per cent of the student body in the three main divisions. Co-

education has long been accepted and successfully practised. Close contact with church institutions has also been a feature of the life in Cheeloo. We are specially fortunate in having on the campus a School of Theology of university grade. A significant proportion of the students still come from church centres. Nearly one-third of those who enter are professing Christians.

The above facts are given as the background which has necessarily influenced my own thinking during the past eighteen months. The practical question is, how can this university—a typical church institution—contribute most directly to the service of society and to the upbuilding of the Kingdom of God in China. Much has been said in the past about education for leadership. When I was a student in the United States, friends often said to me "China needs leaders." After a time I ceased to agree but replied instead:—"What China needs is followers." Many are ready to lead, but few are ready to follow with loyalty and intelligence. One of the things to be taught to-day is the function of leadership, and respect for it. This "followership" principle is, however, very different from the glorification of individual leaders and the emphasis on blind obedience of which we hear so much. It is also much more than mere discipline, desirable as that may be in China. It is to a certain extent impersonal—a loyalty to ideas and institutions rather than to persons. Intelligent and capable followers may choose their leaders for certain functions. They will criticise, but will do so constructively. Probably no other people on earth have come, through either nature or circumstances, to be gifted with such a faculty for criticism as the Chinese. If guided by reason and devotion to proper ideals this is a great asset for any people, but too often if has tended to run wild. In order to carry through successfully the many changes necessary in this country the people as a whole need an insight into the demands of modern life. An example comes to my mind. A few years ago in Peiping the policemen found it necessary to regulate traffic. It was a common sight to see a carter violently expostulating because he was told to move over to the other side of the street. Now the system has been accepted, not because the policeman says so, nor because of personal loyalty to him, but because everyone realizes it is for the common good. If order is to be brought about in China without the sacrifice of fundamental liberty, it will be necessary to extend such intelligent cooperation in a great many directions. But at each step forward into such fields as the expansion of education, the emancipation of women, or social welfare, there must be a greater degree of fundamental understanding of the aims and functions of modern organization. Furthermore, all the while China is being swept by the winds of every doctrine and "ism" under the sun. Our people must learn to choose their road intelligently and then press forward under the power of their own conviction. For these reasons I would like to see every student who passes through our schools acquainted with the fundamentals of the social sciences. This may mean some revision of the teaching to serve students who will not be professional political scientists or economists, but who do desire to be efficient citizens of

a progressive and democratic state. Such citizens may well become leaders in time, but it will be in part because they have learned to think clearly and fairly, and to follow and cooperate. At the same time we should give all students an opportunity to take part in a programme of Bible instruction and religious activities which is both attractive and convincing.

In the second place, every educated person should be well equipped with the tools of learning. It is a disgrace to our schools when graduates cannot write or even read proficiently their own language. They should know enough about their own country and have sufficient drill and instruction in the Chinese language to enable them to use it both as a ready tool and a source of artistic satisfaction. When they choose a second language its study should be carried far enough for it to be really useful.

The next question is that of professional training in selected fields. Traditionally Cheeloo has prepared doctors, preachers and teachers. In the natural sciences it has been a pioneer. There is still a vigorous demand for workers in all these fields. It is the part of wisdom as well as a financial necessity, to concentrate on a few lines where good work can be done, but it is also necessary to keep an open vision for new fields of service. In recent years there have been strong recommendations that Cheeloo should devote its major energies to training for rural reconstruction. Without attempting any analysis of what has gone before, certain facts stand out in the present picture as the writer has been able to observe it. In the first place, the rural reconstruction movement has become nation-wide in scope with leadership from a great many groups. The mail constantly brings to my desk reports of demonstration districts and all kinds of experiments. At the moment in North China a group of universities is entering into a large plan for experimentation and training in connection with the Mass Education Association at Tinghsien and the Administrative Area at Tsining. At first glance it would appear that the field is already occupied. As the movement develops, however, there will be an increasing need for a great many kinds of specialized workers. And, finally, it is fair to say that there exists today in Cheeloo, as in many other institutions, a deep and sincere desire to further the rural movement, or any movement which works for the welfare of the common people. Without worrying too much about who assumes the mantle of leadership, it is our determination to help as much as we can with the movement to build a new civilization in rural China.

Our medical students are now going out regularly to take responsibility for health work in the village schools of an experimental area under the auspices of the provincial government in a nearby hsien. In cooperation with the health work of the Tsouping Institute of Rural Reconstruction we are endeavouring to set up training for rural health specialists. There is a demand for a new type of nurse who will combine social service and public health in

rural areas. The whole field of rural homemaking and education for women is challenging us. Our biology department is devoting much effort to the problems of village sanitation. The study of soils is being developed. More and more we find ourselves interested in a type of rural school which will combine real agricultural training with learning how to live in the country. While we are studying to find the place for our best contribution in research projects and teaching, we hope also, through an organized extension service, to make the resources of the university available as far as possible to the whole community. Meanwhile we keep before us the vision of an international university dedicated to the service of the common people.

This article is not the place in which to describe a detailed programme for one particular institution, but it may be used to illustrate certain principles applicable to all our schools. These are in brief:

1. Sound instruction in citizenship for all students. In lower schools activities play an important part. These may be just as important for colleges, but at this stage there is need also for a knowledge of facts and theory which will aid toward fair and vigorous thinking.
2. Thorough grounding in language tools.
3. Preparation for professional service in selected lines.
4. A complete programme of research, instruction and extension, planned with an eye to the needs of the majority of the people.

As the whole task of social reconstruction goes forward in China, there should be closer relations between the churches and the community as a whole, while each preserves its freedom of thought and action. In this situation our registered schools have a special place to fill as agencies of mutual service and interpretation. Society outside the church is hungry today for the unique message and for the treasures of inspiration and vision which the church has to offer. The church, for its part, cannot follow its Master unless it takes a practical interest in the plight of the common people.

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Can the Church help in Rural Reconstruction?

P. C. HSU

CAN the Christian Church help in Rural Reconstruction? Yes, if the Church can furnish the movement with a group of trained young men and women, whose health is such that they can endure the hard living conditions of the country, who can work together harmoniously in a team and who have so much love for the common people in the country that they are willing to throw in their lot with them. Now, any one can see that these conditions

are hard to fulfil. Are the trained experts,—agriculturists, doctors, etc., ready to forego opportunities and comforts in big cities in order to serve the rural communities? Have the Church educators, those responsible for their training, succeeded in instilling the spirit of unselfish service in them? The K.C.R.S.U. (Kiangsi Christian Rural Service Union) has certainly not found this to be the case. Though two years and a half have elapsed, it has not yet succeeded in getting a college graduate with experience to head up its department of livelihood. Nor has it been very successful in securing a good Christian doctor. Though several came and went. The amount offered for each post is \$80.00 a month, which, though small, compares favorably with higher salaries in big cities where living costs more. Is it, then, not a pertinent question to raise. "Whither Christian higher education?"

The Lichwan experiment of the K.C.R.S.U. started with the idea of offering a new Christian taste for rural reconstruction, which would be equally challenging to idealistic youths as Communism. During the two and half years of its existence, it has indeed succeeded in attracting a number of Christian young men and women, most of whom could get a higher salary elsewhere. These workers have done a creditable piece of work in education for the children, men and women in Lichwan. For this we must feel grateful. But the fact that there is a large turn-over of personnel at the end of each year, and the fact that with one or two exceptions no one who joined the experiment at its very beginning has stayed ought to make us pause and ask ourselves whether the original idea of the project is being realized.

The problem of workers' health can also assume serious proportions. During its brief existence, the K.C.R.S.U. has already lost three workers, one on account of T.B. and two on account of stomach ulcer. The poor living conditions and the bad weather and roads of Lichwan are probable factors responsible for this state of affairs.

Cooperation presents a much more serious problem. It must be said in all fairness that because the Lichwan staff members have a common faith and objective and because they put much emphasis on the cultivation of their own spiritual life they do exhibit a spirit of fellowship and mutual aid which is usually absent in a non-Christian group. Nevertheless, serious difficulties have sometimes arisen. The life of the group during the first year was seriously marred by an undercurrent partisan spirit among its leaders, though not noticeable on the surface. Considerable progress was made during its second year. But unfortunate incidents have occurred since, which may prove to have disastrous consequences. This would again make one question the future of Christian rural reconstruction work.

The above presentation of Lichwan may be too depressing to its well-wishers. But facts must be faced realistically. If Christian

higher education has failed to produce men and women who are willing to go to the country where 85% of China's population live, then it is time for effecting a thorough re-orientation and reorganization. The reorganization of Christian higher education should aim at instilling the spirit of service in the students, building up their health, training them in cooperation. In this task of reconstructing Christian higher education, care must be taken to exclude those who are too domineering, whether foreign or Chinese, for they have no contribution to make.

After all, the Lichwan experiment is only one episode, though its success or failure will inevitably affect the whole Christian movement. But even if it fails, the Church will profit by its failure. Christian social reconstruction, if on a large scale, should not be lightly undertaken, that is, before the conditions for its success are fulfilled.

A matter which further complicates Christian rural reconstruction of this nature is the fact that political control, once secured, creates more problems than a Christian group thus engaged can possibly handle. Political measures, even though ostensibly for people's welfare, are often indifferent or even adverse to their real welfare. A Christian group is naturally sensitive to people's suffering, and yet they are caught in a big political machinery and therefore are in no position to better their conditions!

But Christian rural reconstruction does not have to follow the lines of Lichwan. In places where there is a strong Christian constituency whose interest in rural reconstruction may be cultivated, such work may even get much further, though without political power. Or even at a place without an existing Christian group that can be depended upon, a small number of Christians going there to live an exemplary life may do a great deal. Such seems to be the case with Fan Chia Chuang near Paoting.

Then, we must add that it is yet too early to predict the failure of Lichwan. Though it will be a hard pull, yet with God's blessing, it may still achieve its goal.

A further word the writer wants to add, and that is, the N.C.C. must lose no more time in finding a strong rural work secretary, who should devote himself to the task of correlation and rationalization of existing Christian rural work, as well as to the promotion of new experiments and projects. Another national conference on Christian rural work is already overdue, and may prove to be very useful, if held in the near future.

The reader may feel cheered up, if he remembers that the Church was really the pioneer in the field of rural work. The rural church, though suffering from a narrow conception of its task, may yet prove to be a considerable ally for rural reconstruction, if properly guided and directed.

Should Christianity Concern Itself in Social Reconstruction

Y. T. WU

WORLD events since the conclusion of the Great War in 1918 have made many people think very deeply into the question of the social mission of Christianity. During the past two years, many new books have come out dealing with this subject, although most of the thinking done so far has been of an inconclusive nature.

Perhaps one would like to ask: why this new interest among Christians in social matters? From the very beginning, Christianity has been a social religion. If there is one idea that is central in Christ's teachings, it is the idea of fellowship. "I am the true vine; ye are the branches." And fellowship is essentially social in nature. Paul has put the same idea in an equally significant way in the simile of the body and its several members. The early Christian community for a time—though it may be under the influence of apocalyptic beliefs—even practised communistic living. And down through the ages, the idea of a "Christendom" has served as the link that has joined together all believers in a great fellowship.

If that is the case, then it is evident that in the present social awakening among Christians, there must be a new element in it which has vital bearing with problems of the present age. The first observation we should make in this connection is the fact that in the past, it was the idea of fellowship among Christians themselves that was emphasised, rather than that of the social implications of Christ's teachings that should affect not only the non-Christians individually but also the social system as a whole. The mere statement of this fact will be sufficient to show why it is that the tendency among Christians in the past had been individualistic rather than social as their religion had wanted them to be. Their first duty as it appeared to them was to practise fellowship among themselves. It is not that they were unmindful of those who were outside the Christian fold, but that these were thought of chiefly as people who should be converted into the Christian community, thus enabled to share the same fellowship with them. For this reason, not so very long ago, the slogan among Christians was "the evangelization of the world in this generation," rather than "Christianising the Social Order," as the prophets of the Social Gospel would have it.

This is not to say however that there was not a broader social conscience among Christians in the past. Such matters as the stoppage of the gladiatorial fights, the care for the wounded and the sick, the abolition of slavery, the emancipation of negroes, have always been a deep concern among the more sensitive minds. But it was not until the 19th century that Christians under the leadership of the so-called Christian socialists began to tackle the social problem as a whole in its modern setting.

What then are some of the factors which have led to this social awakening? For one thing, the modern world, with its modern inventions has more and more become an organic whole. With improved communications and with the discovery of new sea routes, the different peoples are being brought together as never before. Then the modern machine which necessitates organised industrial exploitation on a large scale, has revolutionised the segregated communities of the feudal age and has made the world a big family of nations. In this way, what happens in one place would have far reaching effects in many parts of the world and what one individual does may affect the lives of millions. While this was more or less true in the past, it is particularly true in the modern world.

This increasing realization of the impact of social conditions upon lives of individuals is then one of the important factors which work for Christian social-mindedness. It is realised that while individuals may vitally affect social conditions, social conditions affect individuals even more. The social gospel has been taken to mean, then, not that there is a social gospel and there is an individual gospel, but that the gospel of salvation is always social in nature, even when the specific characteristics of individual lives are taken fully into account.

And then the teachings of Christ themselves made people feel that ways of life such as justice, love and brotherhood should extend themselves beyond the individual into the whole fabric of society if they are to be effective. They would have no meaning when they are applied only to individuals whose lives may be warped by a defective social system in spite of their best efforts.

We have come to the place then that Christians feel that their religion ought to concern itself with social reconstruction. The question is not one of goal but one of method. Outside of those who still think of Christianity in individualistic terms, the idea at least of a Christian revolution in the social sense seems to be gaining increasing acceptance.

Granting that Christianity should concern itself with social reconstruction, the perplexing question still remains of how we should go about it. There is perhaps even more divergence of views with regard to method than that between those holding the extreme positions of the so-called social gospel and individual gospel. First, there is the issue of violence. The absolute pacifists would hold that violence in any form and for whatever cause is against the spirit of Jesus and therefore should not be applied in the struggle for social reconstruction. The non-pacifists would hold that even Jesus would justify violence when it is used for a just cause. Between these extremes, a new school of thought has been advocated which would allow violence on certain issues, such as the class war and not in others, such as an international imperialistic war. Second, there is the difference of view in regard to the nature of the existing social order and the extent of change needed. There are those who think that revolution should be achieved by the evolutionary process, and there are those who think that the present system is rotten to

the core and that nothing short of a major operation would bring real improvement. Third, there is also the difference of opinion in regard to the part we should take in social change. Some would have no hesitation in going into political movements, either as individuals or as groups. Others would feel that the true function of Christianity in social matters lies in spiritual uplift and the educational method.

In spite of these differences, I think there are a number of things which we can do, if we as Christians can form a united front. First, we can encourage a deeper and more fearless study of the social teachings of Jesus and their implications for the present age. Leaving aside the actions that these implications would demand, it would be a great gain, if our conscience were to be thoroughly aroused by the ills of the present social order. This will lead us to see the need for a social salvation side by side with an individual salvation. This is social education in the religious sense of the term, and, whatever our approach to the question of method, we shall have taken at least the first step in the task of social reconstruction. Second, whatever social theories we hold, we are at least clear that we should stand on the side of the oppressed and the disinherited. We cannot hide ourselves behind the veil of ignorance and say that since the problem is so complicated, we can only be neutral. As a matter of fact we are unconsciously taking sides all the time, and very often we do so because we are moved by personal interest. Jesus himself was always on the side of the poor and the lowly because, being one of them, he saw their needs more clearly than others, and he had nothing to fear from the misfortune of worldly loss. Third, we should have the courage and humility to learn from those who differ from us. The world of truth is so rich and so manifold that it would be sheer presumption to think that we possess the whole truth and that others who do not agree with us have nothing to offer to us. Theoretically, no one of us would take such an extreme position, but, if we are honest, we shall discover that we are often the victim of our own prejudice which shuts out new light from us. In fact, if we keep our mind open, we may be surprised to find that even the truth we think we have discovered will be illumined from an unexpected angle. Fourth, our courage and humility should go even further in our full surrender to Christ and obedience to his will. Our effort to understand, and our desire for action, will be futile and shortlived if they are not reinforced and deepened by a sense of guilt, and by the realisation of power coming through a surrendered life. Religion at its best does not stop with the personal, but it always begins with the personal.

In China today we are entering a period when the problem of social reconstruction will thrust itself upon us whether we like it or not. The social situation in the world is such that change of a radical nature is bound to come with those great upheavals which human sin and ignorance, corporate or individual, have helped to create. This has already affected China during the past five years in a way which ought to lead to a deeper reflection and study of the more fundamental social problems.

It would seem strange that side by side with the demand for social expression of religion, we witness also religious tendencies which are extremely individualistic. They may take many different forms but they unite in the conviction that we should seek salvation from other than the social source. Their advocates would insist that Christianity should not concern itself in social reconstruction. Their argument, if pushed far enough, however, would defeat itself. Whatever else we may say, we are in the world before we can be out of it. The genius of true religion is that we do not need to escape from the world in order to overcome it. And Christ himself has exemplified this truth in such a way that we need never quarrel again about the merits and demerits of a "social" religion and an "individual" religion.

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Tsung Hua School

CHI-NYOK WANG

TSUNG Hua School is a private girls' school with a long history of thirty years; yet its growth never attracted much attention until the past ten years. It was founded in 1906 by Madame C. D. Wang, the wife of a prominent Chinese official under the Manchu Regime. The ideal of Madame Wang was to design an institution so as to give the daughters of the gentry the educational benefits so long enjoyed by their sons; to provide for the intellectual and moral development of young women, and to train them for positions of usefulness and influence; a thorough training combining both the old Chinese culture and the modern Western learning.

President Mary E. Woolley of Mount Holyoke College said, "Madame Wang is one of the most magnificent figures of the old regime Among all the women I met in China, she impressed me as one of the most progressive, interested in more anti-movements than I can recall; and one of the pillars of the Women's Club in Soochow. Although her seventieth birthday is several years in the background, in spirit she belongs to Young China."

The school was fortunate in having at its head such a woman who established as well as directed its work until the return of her daughters. The attendance of this first school was composed largely of the daughters of the gentry and literati of Soochow. The curriculum included a Primary Course of eight years and a Normal Training of two years. Until the overthrow of the Manchu Dynasty in 1911, it received a government grant of funds that made possible a steady growth. When this grant ceased, Madame Wang, undaunted, transferred her school to her home and met its annual deficits from her own funds. Through difficulties that would have overcome less determined souls, Madame Wang persisted in undertaking and maintaining it until her daughters took charge of the institution.

In the fall of 1917 Miss Chi-Nyok Wang returned from the States with the degree of B. A. from Mount Holyoke College and that of

M. A. from the University of Illinois; she devoted herself to the study of the educational system of China and particularly to the problems of her mother's school. Later Miss Wang took over the management of the school and reorganized it, and extended the curriculum to include four years of middle school work and special courses for those who desired to enter college. The attendance increased from 61 to 120 in two years.

The rapid growth of the school attracted many leading people of the city, and in the fall of 1921 a Board of Trustees was organized, consisting of both Chinese and Americans. The school was now strengthened by the coming of Miss Chi-Tsau Wang, with the degree of B. A. from the Pomona College, and D. B. Pacific School of Religion who gave her entire time without compensation.

In 1922 the school was transferred to a large residential building leased for ten years.

A year later complying with the requirements of the Educational Board of the Government, a new schedule was adopted which provided for twelve years work: four in the Lower Primary, two in the Higher Primary, three in the Junior High and three in the Senior High. The attendance continually increased as this type of school was greatly needed in the development of new China. Government recognition was secured in 1924, and the school had at that time an enrollment of 200.

The following year Miss C. N. Wang was sent by the Government as a representative to the Institute of Pacific Relations which met at Honolulu; later she visited the States to secure assistance in organizing a building fund in the interests of Tsung Hua. Owing to the unsettled condition of affairs of China little could be accomplished in the States; nevertheless, plans were being completed and advances made through the confusion and unsettled period in China. As soon as the political situation brightened, Tsung Hua received the first recognition from the National Government. In 1928 a successful campaign was undertaken which resulted in securing \$15,000 for the remolding of the Tailors' Yamen, an extensive property containing a number of buildings, buildings of sentimental connection since in them the robes of former Emperors were fashioned.

The success which attended this effort made it possible for the High School to leave the former buildings which were wholly unsuited for classroom work and to move into the present delightful, commodious quarters. The place covers now about 40 mow and is provided with attractive classrooms, administrative offices, library, dormitories, and athletic grounds. Only the Primary School remained in the old location.

The National Provincial Educational Board, realizing the need of this school and recognizing its efficiency, granted an allowance in 1929 which has materially benefited the institution. Since that time new buildings have been erected almost yearly—the library being completed, then the gymnasium. Then another piece of land for athletic usage was secured the following year. The newest buildings

are the administrative hall and the chapel, the latter with a seating capacity of one thousand has just been finished. The dormitory, laboratory, and classrooms have all been enlarged; books for the library have been greatly increased, new apparatus has been put into laboratories, and also some work has been done to beautify the West Garden. Each graduating class for the past several years have added something to make the garden more attractive.

The present enrollment of Tsung Hua is 784, with 465 in the high school and 319 in the primary; many students have been turned out for lack of room. There are 51 on the teaching staff—39 in the high school and 12 in the primary; six of those have studied abroad and three have master's degrees. The administration itself and the courses of study have been modified from time to time in accordance with the educational system in China.

Student activities have been greatly developed; clubs for study of English, mathematics, science, art, domestic science, etc. are maintained, of those the students take charge with teachers acting as advisers. Various athletic teams have been formed and the Tsung Hua girls have won several championships in track meets. The girl scouts of Tsung Hua have also won honors. The high standard maintained in all departments was evidenced when the latest graduating class passed the required Public Provincial Examination, and both the second and third honors were won by the class of Tsung Hua 1936.

Over 80 % of Tsung Hua graduates seek higher education in universities throughout China. These graduates are well divided between national universities and mission colleges. In both America and Europe there are representatives from Tsung Hua. For those who begin work right after graduation, the field is of great variety—in banks, in business, in newspaper office, in law, in government, in post office, in telephone or wireless offices, on the railroad, teachers and home-makers.

To sum up, the history of Tsung Hua falls into three periods, covering approximately ten years each: the first period 10 graduates from the Normal Course and 32 from the Primary; the school occupied a rented building and enrollment increased from 10 to 61.

The second period—1918-1928—in which time the Primary and the High School separated. The Middle School graduates numbered 73; the Primary 298. A leased building of about sixty rooms was used and the enrollment had increased from 61 to 250.

The last ten years have been little less than spectacular: the school has been developed along many lines, has added many features, raised requirements; physical equipments have been greatly increased to keep pace with the enrollment, and the continued demands for the best for the education of Chinese youth, especially of girls. 989 have finished the courses; 411 from Junior High, 226 from Senior High, and 352 from the Primary.

Madame Wang passed away two years ago; her work will never die; she was a woman with a vision, unafraid of discouragements,

she had an indomitable will to dare and to do; her dreams for education of Chinese girls are being realized in a far greater sense than ever she could have foreseen.

Through all these years the school has had the interest and sympathy of many Chinese and foreign friends; and at least one Westerner has been continuously in the English Department; their support and influence together with that of the Christian members of the staff has directly or indirectly led some Tsung Hua girls to know Christ, and more than half of the students, after graduation are in touch with mission organizations as students, teachers, or co-workers.

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Church Unity: its Obstacles and Opportunities

E. S. YU

THE subject of UNITY has been argued and discussed over and over again by the functionaries of churches in China and abroad in recent years, so that it has become a very much over-worked or hackneyed one especially in so far as the conditions of churches in China are concerned. Who does not know that there is strength in unity and that the reduplication and overlapping of works bearing the same nature in a given sphere entail a veritable waste of time, energy and money? The writer of this article, therefore, deems it absolutely unnecessary to take up once more the reasons why the unity of churches in China should be developed and secured, having consoled himself with the understanding that the cudgels relative to the *pro* and *con* of this self-same subject have been taken up and wielded quite freely and fully by various notables of the mission-field both by means of the influence of the tongue or that of the pen.

Let it be understood at the outset, however, that the writer thinks it justified to confine himself to two essential points only, in regard to the question of the unity of the Chinese churches, namely, *first*, the obstacles lying in the way of unity and, *second*, the present opportunities for the development and security of unity.

First of all, then, let us see what are some of the obstacles which should be removed in order to make the way clear for unity.

One of the obstacles lying in the way is *over-enthusiasm for indigenousness* which is sometimes interpreted as anti-foreignism. During these years of national awakening wherein many things have happened, now and then, in any and every part of this vast land, one cannot help feeling somewhat strange about people's attitude towards foreigners. In their efforts to bring about a re-evaluation of things Chinese for national consolidation and racial regeneration, the four hundred million souls of China are bound to revolt against the various kinds of sufferings and humiliations which they have hitherto been compelled to bear under the yoke of foreign imperialism, and,

therefore, the most natural outcome of the agitation and fermentation for the last decade or so will be an outburst through the channel of self-expression which is not necessarily anti-foreignism.

Despite the inevitability of the outburst of such an element, however, Christian missionaries in China should not allow themselves to be discouraged in their efforts for the continuance of their Christian services. On the contrary, they should muster their efforts and energy to meet this difficulty bravely and patiently in accordance with the pledges made by them previous to their appointments to the various duties and functions in the mission field here.

The writer shall not say that this is only over-enthusiasm for everything Chinese or over-advocacy of indigenousness which is being misunderstood for anti-foreignism, and it will lead to nothing else. No matter whether it is so or not, it is certain that the Chinese church will as yet be in need of foreign help for a long while and, as time goes on, things will be adjusted in the right way, and any misunderstandings coming as the result of national awakening would in course of time melt away of their own accord. In short, the manifestations of patriotism must not be made to bear the stigma of anti-foreignism, but should be smoothed up by means of an adequate amount of tactfulness coupled with the spirit of patience and forbearance.

The next obstacle—which is one of the most serious,—that comes in the way of unity can be described as *despair and impatience of the foreign missions*. Despairing over the little progress which they have witnessed in connection with the missionary services in China and, being impatient to wait for the further developments, they have, in recent years, withdrawn their support from the mission field, either in part or in its entirety, that is to say, in point of men, women and funds. Let this important point be brought home to the hearts and minds of those who are responsible for the services of the foreign missions that to withdraw the support too quickly and at this critical moment will not only do a great deal of harm to the services in existence, but also make unity a matter of impossibility. At all events, the support of the foreign missions should continue; on no account whatsoever should it cease now. To ward off all sorts of inconveniences, this is a matter of imperative necessity which calls for our immediate and sympathetic attention.

There is another kind of obstacle against which we shall guard ourselves in our attempts at bringing about unity of the churches. It is the *distrust of Chinese leadership and ability* on the part of missions and missionaries. Even up to this moment there are many missionaries who still hold the old idea that the Chinese are to be led and not to be entrusted with leadership. Some of the old-timers still wish to make themselves idols for worship before the eyes of their native followers. They still want to hold fast the reins in anything and everything and are not willing to offer their Chinese brethren a chance to try out their ideals. To such our frank advice is that they should adopt the idea of "He must increase and I must decrease." In fact they should have faith in their native colleagues

and give them opportunities to develop the ability to be leaders among their own people. To be sure, the spirit of co-operation and tolerance should be fully emphasised and put into practice in this connection. Their attitude of distrust simply puts a stop to the progress in the movement of self-support and self-government heading for the cause of vital unity.

Then there is *the evil element of jealousy* which hinders the progress of unity of the Chinese churches. A glance at the condition in existence around us will show that efforts have been exerted on every hand by some to gain popularity and approval of the out-side world by sacrificing church principles and what Christianity stands for either as a result of the influence of political coercion, or the rising tide of current practices. It is most disappointing to have to point out this kind of apostasy amongst the rank and file of Christian workers—foreigners as well as our Chinese brethren. They simply do not realise the harm done to the noble cause, but the root of the evil is usually traced to over-ambition and jealousy of another mission.

Madness for independence and hatred against organised churches is likewise, to be accounted for by the cause of jealousy. There are now scattering all over the mission field many sects and many self-supporting evangelists and wielders of free lances who win their popularity by deliberately hurling unfair attacks upon organised churches and ordained ministers. It is their intention to do away with discipline and positions of responsibility so that any and everybody may do whatever thing he or she likes. The result is, of course, the doing away with discipline and orderliness and the rising of so many self-styled pastors and evangelists who are no better than what we would call religious cranks and fanatics. They do not at all object to employ various means to entice and steal others' sheep and, when they get hold of these simple-minded people, they would coerce them to repudiate and denounce their mother churches. If such a state of affairs should be allowed to go on without being checked, in a few years, it will become so chaotic that no attempts towards the return to orderliness and discipline will be possible. They say organisation is in the way of union, but believe me, it is more certain, that the reactionary movement will make it more impossible for unity. How carefully and tactfully must we labour against the unfavourable consequences of such riotous influences emanating from so many elements of dissension and dissatisfaction in order to reach the goal of unity!

There is also *a tendency to look down upon scholarship in religious knowledge*, which it seems to me is another fruit of jealousy. Those who preach and teach on the traditional basis often relentlessly condemn others as modernists if they should present truths in a scholarly and rational way. Failure in the production of scholarly theologians will mean a great danger to the future of the churches in China. Emotional teaching and preaching which is so very popular nowadays cannot lay a firm foundation of the future church which without doubt must be built upon the solid rock of common sense

and reasonableness. We must encourage people to do research work and deeper study in religious truths. "Where there is no vision, the people perish" should be a fair warning to those who lack the spirit of tolerance and liberality.

In addition to the above-mentioned obstacles lying in the way of unity of the churches in China, there is the unwillingness on the part of certain foreign missionaries to conform with the requirements of the Chinese law and government. Perhaps this is due to their distrust, suspicion or ignorance of the nature of the requirements. They should, however, understand that by refusing to conform with the laws and requirements of the Chinese government in matters that sovereign rights demand they have put the churches in China in a very haphazard condition for which they are responsible and shall feel sorry later on. In so doing, they aggravate matters instead of mending handicaps and misunderstandings. This attitude must be changed if we are seeking for harmony and friendly relationship with the ruling class of the land with whom we must deal.

So much for the obstacles lying in the way of unity. Now let us forget the dark side and turn to the bright side of the question, namely, *the present opportunities for unity of the Churches in China*.

In consideration of this side of the question, let us take note of the fact that for the first time in the history of the Republic of China, we have witnessed *signs of a united nation*. Formerly there were waged petty wars in the various parts of China by one war-lord against another for spheres of influence and other kinds of privileges at the expense of public welfare; but to-day we have seen our nation emerge from a state of chaos and internal bloodshed into that of concord and unity under the guidance and leadership of the present government. Formerly we were annoyed by the ill-tidings of party bickerings inclining towards the pitfall of national disintegration; but now we have received consolation to the effect that party jealousies and suspicions have given way to mutual co-operation and understanding for national consolidation and unity. This state of national unity will, we hope, facilitate to a great extent our struggle for a united church in China, because under peaceful and favourable conditions the churches will grow and people's minds can calmly plan for union and concerted actions.

What a tremendous progress have we witnessed in connection with *the constructive projects in China during recent years!* So far as facilities of travelling and transportation are concerned, we have witnessed the completion of the Canton-Hankow Railroad, the extension of the Lung-hai line, the construction of the new Hangchow-Nanchang line, the Chengtu-Chungking line, the Kiangnan Railroad, and other new lines under consideration for construction in the near future. Then considering the fact that many highways have been built all over China, we are comforted with the good tidings that one can motor from one end of the country to another, say, for instance, from Nanking to Yunnanfu, or Canton, or any other destination quite conveniently and quickly, because many of the barriers of intercourse and transportation have either been efficiently improved or entirely

removed as a result of the continuous labour and planning for progress sponsored and carried out by the government. Indeed the present facilities of travel and transportation on the highways in China can be well compared with those of the famous period of the Pax Romana wherein it was then found very convenient for the Christian evangelists to travel from one end of the Roman Empire to another most expeditiously in the interest of the Gospel. Never was there a more auspicious period for hastening the progress of Christian services for church unity in China than this time. In the palmy days of yore, when fully one or two months were taken to deliver a letter from one place to another, and when the travels on donkeys and mules were in vogue, who could have ever dreamed of the day when the old-fashioned means of communifications would give way to the modern facilities we are now enjoying? A backward and forward look shall convince us that China is quietly and steadily forging ahead in the enterprises of communications and industries for which we shall congratulate ourselves as workers in the vineyard of the Lord to-day, and pour out our feelings of thankfulness to God—the Source of all perfect goodness, because all those improvements have bearings upon church unity and joint activities.

With reference to *the efforts exerted towards the preservation of peace and prosperity within the nation*, we have witnessed with great pleasure and fair satisfaction the success in the attempt at bringing about the extinction of communistic activities in the various parts of China. The scenes and news of the red atrocities are things of the past. They have been almost entirely wiped out of our territories. Consequently it is hoped that missionary services shall not be so very much hampered as they were a few years ago. This tranquillity within the nation shall help the work to make headway. Free from communistic disturbances, the hearts and minds of the masses shall become more peaceful and steady for the reception of Christian teachings and preachings than it was in the days of the red menace. This means another opportunity for the development of the church in the direction of unity.

Aside from the extinction of communistic activities, *the more sober and reasonable attitude of the Kuomintang Party* towards missionary work and promotion of religious activities is something very encouraging. It indicates that the politicians have begun to realise the motives and results of Christian services. We have reasons to believe that no more obstacles will be placed in the way of church organisation and evangelisation beyond the proper requirements of the law which can be easily met within reasonable bounds of compromise and mutual understanding.

Furthermore, *the increase of Christian leadership*, both in the central and provincial government, speaks well for the future of Christian work in China. They being very keen Christians themselves will certainly want the church to be prosperous and consolidated. Their influence rightly used should help to bring about a united front for the spiritual welfare of the nation.

But a more hopeful sign is that *China is under the influence of a general religious awakening just now*. Never before was there a period with a keener and stronger feeling and inclination towards evangelistic services in the history of the Christian churches in this nation than to-day when the hearts and minds of the Chinese Christians are burning for more active and earnest service in the Kingdom of Christ. Never before was there a better sign of ripening for the task of unifying the Chinese churches than this period of religious awakening and readjustment.

Even the adverse condition of economic depression and national crisis should be looked upon as an incentive for church unity. The gradual withdrawal of foreign support ought to drive us to join hands in our church activities. We cannot afford to waste our time, money and energy in face of want and danger by reduplication and overlapping of our works. Let us, therefore, muster all of our strength and energy for the attainment of our goal, that is, the unity of the churches.

Was it not of this that our Lord spoke, when He said: "The glory which Thou gavest Me, I have given them, that they may be one, even as we are one, I in them, and Thou in Me." He sees the Church in essential unity. In His estimation, there is but "one body, and one Spirit, one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." He bids us give diligence to keep the unity of that Body in the bonds of peace. We are not required to create the unity, but to manifest it. Let us, therefore, in this way hasten the time when our Lord shall present the Church to Himself, a glorious Church, without spot, wrinkle, or any such thing.

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What will the Increasing Co-Operation Between Christian and Non-Christian Agencies Mean to the Christian Movement?

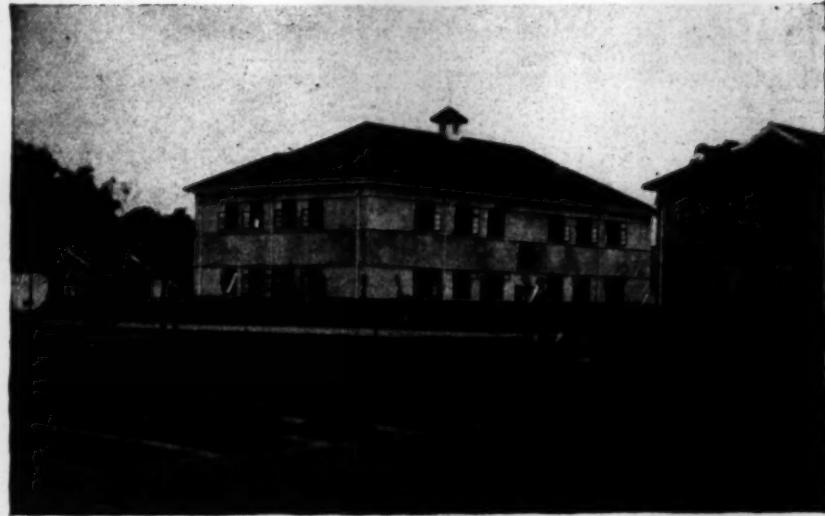
YU-SHAN HAN

INTRODUCTION

SELF-CRITICISM is a condition for progress. This is true of an individual, of a nation, and of institutions. The question asked in this discussion indicates an effort at self-examination on the part of the Church in China. It assumes an increasing co-operation between Christian and non-Christian agencies to be a matter of fact, and we believe this situation does exist. Since 1931 we have seen even special evidences in this direction. These evidences become an occasion for rejoicing and also for self-examination, as a cause at one time for rejoicing may in time turn into a problem for study; so for continued growth, we feel an inquiry into the conditions and consequences of the things we regard as valuable will be profitable.



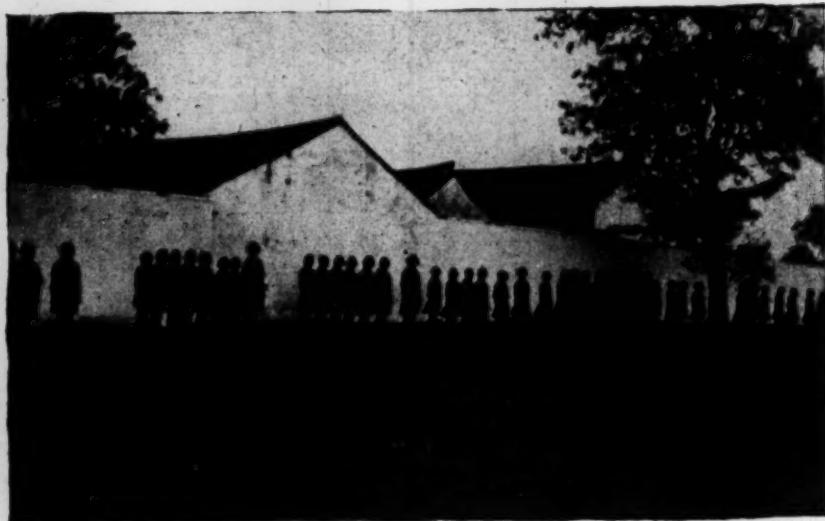
Girls' Bedroom: Tsung Hwa School, Soochow



Buildings of the Primary School, Tsung Hwa School, Soochow



Madame Wang at the age of 84 years



Girl Scouts Review

What is the basis for co-operation, and what will the consequences of co-operation be to the Christian movement? Does this co-operation mean that we have increased in favor with God and man together, or are we gaining the whole world, while we are losing our own souls? Ideals change and even vanish, not only with environment, but also with changes in ourselves; so the topic, it seems to me, is a call for self-criticism and preparation.

I. Stages of Co-operation between Christian and Non-Christian Agencies.

Permission for Christian occupation of China came with the unilateral treaties China was forced to accept. Christian agencies, namely, Christian forces made up of evangelists, educators, and physicians—in the beginning had to make their own friends, and create their own welcome. In some respects, they had to create their own rivals, for the Buddhists, Taoists, and even the Confucianists, had lost their vital hold and had degenerated into either mere superstitions practitioners or ineffective chanters of platitudes during the nineteenth century. From the middle of the century, China had begun to suffer defeats from foreign aggressors, and her leaders to seek for means of reform but from indigenous sources.

The last quarter of the nineteenth century was an interesting period both for China and for the Christian movement. For China, there was a new tendency forging itself ahead for her regeneration, but with a strong undercurrent of opposition. For the Christian forces, there were two definite efforts: one to achieve an extensive Christian occupation of China by the conversion of the people of the interior and the training for leadership; the other to serve the millions through the conversion of the few, the educated and the influential. Both efforts were meeting the needs in their own way. The former showed little immediate prominent result, but many of the solid leaders were selected and prepared from the potential material of the rural districts. However, the latter met the need of the time and became the inspirer and supporter of the liberal element in the changing China, but at the same time the co-operation between this Christian group and the liberal leaders outside the Church was of such an intimate character that it gave rise to a general reaction and persecution in the Boxer-Uprising of 1900.

Between 1900 and 1911, Christian agencies were busy in the rebuilding of their destroyed work and in extensive penetration into the interior. Then the success of the revolution of 1911 gave great impetus to the popularity of Christianity, and encouraged co-operation between Christian and non-Christian agencies in various ways. While Christian agencies were increasing in favor with men, the non-Christian agencies were going through a revival and development. This parallel growth of the Christian and non-Christian forces in eleven years climaxed in a conflict, the anti-Christian movement of 1922.

After 1922, the rapid development of nationalism and the wide spreading of materialistic philosophies in China intensified the hostile environment for the Christian agencies. This feeling lasted some eight years.

Then a new stage dawned almost simultaneously with the Japanese invasion into Manchuria, in 1931. The foreign policy of the National Government went through a change, and the national crisis engendered the consciousness of a great need, the need of a vitalizing force as well as of a constructive program for regeneration. Christian agencies have found themselves in a congenial environment; their co-operation is welcomed by both governmental and social agencies.

II. What Will this Co-operation Mean to the Christian Movement?

1. Co-operation will demand, first of all, an inner co-operation between the Christian forces themselves. Christian co-operation and unity have been studied, urged, and attempted, and now we believe it is time again to take up the question of Christian unity in message, in purpose, in program, and in organization.

2. Co-operation will mean a challenge to the Christian forces available, for economic and industrial programs and for relief work; what do we have to offer in the way of Christian principles for such programs? Then there is the New Life Movement; is not the Church one of the best organized agencies in the country for helping the government to realize the objectives of the New Life Movement, and is there not an opportunity for the Church to give a deeper interpretation and application of the teachings? As a consequence of such co-operation, we will be required to get a sound knowledge and understanding of those principles, and also to demonstrate our ability to make wider application and to give a Christian interpretation. On the other hand, this co-operation might lead to inner dispute among Christian forces.

3. If our co-operation with the non-Christian agency is in private philanthropic work, we have a broad basis for co-operation. The significance of the co-operation, as has been proved to us by experience, does not lie so much in the results of actual projects as in the opportunity for mutual understanding, which inevitably leads to mutual appreciation. Practical projects require great patience and challenge to both sides to thorough effort. This was clearly shown in the famine relief work of 1921 in North China.

4. Co-operation will mean a greater emphasis on the responsibility of Christian individuals. In the national crisis in China, citizens, Christian or non-Christian, are called on to make sacrifice. There is a sound basis for co-operation. The Christian movement should find more ready response from its members because of the national crisis.

5. Co-operation also requires mutual contribution; in other words, it is our responsibility to prove ourselves good partners in whatever enterprise we undertake. This immediately leads us to a reflection of our unique part to play.

6. If the ideal of living by dying means anything, it must be in a worthy sacrifice. In co-operation we must think not only what we may contribute, but also of the ultimate purpose of the co-opera-

tion. We grant that the economic betterment of life for the people is a good expression of the Christian spirit, but the work of technical experts ought not to be made absolutely identical with Christian work.

7. From the above, we come to the need for greater output of great leadership to meet the task. In any field, the situation is no longer that of even ten or fifteen years ago. The general intelligence of the masses, the ambitious program of the government, and the re-organized forces of non-Christian religions and social institutions demand extra-ordinary contribution on the part of the Christian agencies.

8. The co-operation may in its very imperativeness and its interests overshadow the prophetic function of the Church. After the high tide of nationalism and communism in 1927, Dr. Hu Shih expressed a pessimistic outlook for the future of Christianity in China, but praised the Church's prophetic leadership. We must still maintain this divine appointment.

9. The co-operation may mean undue draining on the limited personnel and resources of the Church, especially when calls for co-operation are made at random. A worse consequence is yet possible in that too much effort is directed to visible successes.

10. The co-operation may mean decision for the Christian movement as to its ultimate ministry, whether for direct evangelism or for secular projects. The most hopeful and at the same time the most difficult demand for co-operation will perhaps come from the non-Christian religions in "the co-operative search for truth."

III. Concluding Remarks.

Frankly, the foregoing is necessarily very limited. We do not pretend that it is a comprehensive treatment of the subject. The views expressed are in the nature of personal reflections.

We pray that the increasing co-operation between Christian and non-Christian agencies may result in self-examination, in rededication to our main task, and in participation in projects directly related to the furthering of Christian influence.

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The Impending Challenge of the Will of God For Youth in the Building of a New Social Order*

I. The Present Social Situation.

THAT the present social order is full of ills and calls for a fundamental reconstruction is almost universally recognized, although suggested remedies may often be different and even diametrically opposed to one another. Let us quickly analyse the present situation.

*This report has been prepared for the World's Conference of the Y.M.C.A., to be held in India in January 1937. It is the work of a special Commission on Youth and Social Reconstruction which was appointed by the National Committee Y.M.C.A. of China and which consists of Dr. Y. Y. Tsu (Chairman), Y. T. Wu, Stewart Yui, C. H. Lowe, Liu Liang-mo, Daniel C. Fu, Dr. J. Usang Ly, K. Z. Loh, Y. S. Djang, Leonard Hsu, E. E. Barnett and S. C. Leung.

Beginning with the economic situation which vitally touches the livelihood of the people, we find in it irrationality, inconsistency and chaos. For example, machines are invented to serve men, to save them from unnecessary labor and to make possible a larger supply of goods for their use and enjoyment; but instead, mass production through labor saving devices has put out of employment millions and millions of men who are able and willing to work. Education is making headway in nearly all countries, but college students graduate increasingly into unemployment. We witness starvation in the midst of plenty. Something is wrong when large quantities of wheat and cotton have to be burnt up in order to raise their prices in the market, allowing at the same time men, women and children to go without food and clothing. In the rural areas where a large percentage of the population lives and works on the farm, rural bankruptcy is regarded as the greatest problem confronting both the government and the people. In the industrial centers of many countries where social legislation, inspection of factories and enforcement of law are backward and nominal, the exploitation of the weak is generally found in wages below subsistence, and in long hours and unsanitary conditions detrimental to the health of the workers. As between countries, tariff barriers are artificially built to keep imported goods off the home market. Even the monetary system of a country is subject to sudden and radical changes in the interests of competition in foreign trade. Strong nations continue to struggle, with the backing of military force when necessary, for exclusive markets for their own manufactured goods, for access to and monopoly of raw materials, for profitable and secure investment of their surplus capital, and for colonization of territories not their own as outlets for their growing population.

Turning to politics we find there is not a little which gives us grave concern. In some quarters democracy is openly and severely challenged and dictatorship, which means the suppression of all individual freedom, is increasingly advocated as the order of the day. The conception of a totalitarian state is gaining in influence in a number of countries. Inalienable human rights are impeded in the name of nationalism. There is much propaganda in many countries under the auspices of governments, monied interests and foreign agencies which is designed to fool the people by withholding or distorting the truth, by creating unfavorable impressions of their opponents, and by making the people believe and behave the way they want them to. As a rule, the people all over the world do not want war, but the race of armaments between countries is feverishly moving on. The people are overwhelmed with the burden of heavy taxes which go to the support of the ever-expanding army, navy and air forces. Some predict another world war as inevitable and impending. The international pacts accepted by various powers since the World War have been sadly discarded one after another. The only world machinery set up to prevent war between nations, to bring about peaceful settlement of international disputes and to maintain collective security against any aggressor, is finding it almost impossible to carry out its functions. In the meantime, stronger countries are left without any effective check in exploiting weaker countries

by grabbing undue economic advantages, by infringing upon their sovereign rights and by seizing their territories. Mankind seems to be able increasingly to conquer nature through science but unfortunately, through its wrong application for the purpose of war, the human race is heading toward self-destruction.

From the sociological standpoint, the signs of social pathology are too evident to escape notice. The family system is being challenged by certain writers whose books are widely read. Whether for better or for worse, the modern family is undergoing profound changes. Illicit unions and divorces are on the increase. Prostitution and venereal disease are alarmingly prevalent in all the large cities of the world. Lawlessness as a result of the activities of the underworld has brought discredit and shame to many city governments. The youth are finding more leisure on their hands, yet the various forms of amusement in the community are nearly all commercialized and designed to appeal to the lower impulses of the people. The control of opium and its derivatives becomes a world-wide problem. No one nation can handle it effectively without the genuine cooperation of other nations. In countries where the distinction between the rich and the poor becomes too sharp and where there is concentration of wealth to a limited few, leaving the masses poor and helpless, a class consciousness is developed which is further aggravated by the doctrine of class war preached by certain agitators. In areas where people of two or more races live together it is deplorable to find mutual deep-seated prejudice, hatred and discrimination among the different races.

II. Its Effects on Youth.

What effect is the present situation producing upon youth? Let us approach this question from the environmental point of view and see in what special ways the life of youth is influenced by the social surroundings in which youth lives.

First, there is a general tendency to urbanization. Ambitious youth in particular is leaving the farm and flocking to the city. Haste, impersonalization, self-interest and money-worship are known to be dominating characteristics of city life. It is to such an unfriendly environment that these young strangers are exposed.

Second, youth is having a hard time with its livelihood. It is not easy to find employment to begin with. One is compelled to pick up anything that is available. There is almost no choice as to what he likes to do or what he is best fitted for. Furthermore, having got a job, he is not sure how long he can hold it. There is no sense of security. He may be put out of employment any time due to no fault of his own.

Third, youth is finding it increasingly difficult to get married and to bring up a family, due to economic reasons. There is a general tendency among the educated people to postpone marriage to later years and to limit the size of the family.

Fourth, youth is having greater leisure at its disposal. The question of how to direct it toward recreative, cultural and uplifting channels is more than a matter of killing time purposelessly.

Fifth, youth finds itself being censored and regimented. In an increasing number of countries there is little or no freedom of speech. Some governments even in times of peace make elaborate and careful provision for the control of information both for home and foreign consumption. It is natural that the simple-minded accept whatever may appear in the press, but the more thoughtful resent very much being thus fooled when they come to know the real facts. More and more, the life of individuals comes under the rigid control of the government or of the party in power. Youth cannot feel happy over the crushing of its initiative and the mechanization of its ways of thought and living.

Sixth, in countries where the totalitarian state has not yet been completely and firmly established, youth is puzzled over the numerous and competing social and political panaceas which are bidding for its loyalty. There is some measure of truth in all of these "isms" while none is free from exaggerations and fallacies. In general youth finds it difficult to make intelligent and independent judgment. It is noteworthy, however, that the more thoughtful element among youth is very much inclined toward the left.

Seventh, with the exception of a small number which appears to have formed positive ideas and to have found definite answers to the social problem, youth in general has become bewildered and skeptical. It is asking serious questions such as the following: Why such a situation? Who is to blame? What are the causes? Can the situation be changed? Will right make might? Is there a God? Does God stand for justice and care for the oppressed? Will the constructive and righteous forces ultimately win out? Does it pay to be upright? What is the meaning of life, after all? What will be the way out both personally and socially?

III. The Task of Youth in Social Reconstruction.

Youth cannot forever remain a passive element in the process of social changes. Its first reaction may be merely a general disappointment with things as they are. When the situation fails to improve, it is apt to become impatient. If certain leaders who are filled with strong convictions will come out with a definite program for radical changes, and stand ready to sacrifice for its realization, there will be no lack of a following on the part of youth. The proposed roads to freedom may not be sound and may even lead to disasters; but youth can be always counted upon to respond to any appeal which has in it a note of idealism. Hence the task of social reconstruction is sure to fall upon the shoulders of youth. It is no longer a question of whether youth should attempt this task but is rather a question of how youth should get at it. Let us see what is required of youth.

First, youth must acquire a clear and thoroughgoing knowledge of the present social problem. To have a vague notion that something is wrong is not enough. Our social situation is a composite whole. Every phenomenon has its cause, and every event its out-reaching effects. Just as no physician should begin to prescribe until he has accurately diagnosed the case, a worker for social reconstruc-

tion must likewise take no hasty action until the situation is adequately understood. To know a problem in its widest and deepest setting is to know how to deal with it effectively. But to know does not mean merely to acquire book knowledge. Lectures, forums, personal guidance, visitation of special social areas, contacts with common people,—these and many other forms of experience all enter into the make-up of a vital and first-hand knowledge of the social situation.

Second, youth must do independent, positive and conclusive thinking on the social problem. To do this effectively youth is required: (1) to gain an insight into the present situation as to causes of trouble, evils to be eliminated and values to be conserved; (2) to examine critically all the social panaceas as to their relative strength and weakness, as well as possible consequences, and (3) to keep clearly in mind the goals to be reached and the intermediate steps to be taken.

Third, youth must have fellowship with kindred spirits. Fellowship through common worship, fellowship through sharing of ideals and experiences, fellowship through united service and fellowship through playing, singing and living together—these all help to meet needs in the life of youth that are basic in time of crisis no less than in time of peace. For through sharing, a conviction is strengthened, a bitter experience is sweetened and a heavy burden at heart is lightened. Fellowship is, indeed, one of the fundamental human desires. Human beings cannot live as isolated individuals.

Fourth, youth must have character. This is essential not only to the personal development of youth but also to the success of its task in social reconstruction. Dedication of one's life to a worthy cause, refusal to be opportunistic and follow the easy path, and courage to stand and sacrifice for truth are some of the character qualities that no social worker can afford to miss. There can be moral men in an immoral society, but there cannot be a moral society without moral men.

Fifth, youth must take social action. The importance of knowledge has been referred to, but knowledge involves action. One may never know as one should until one acts. It is unnecessary here to go into the many forms of action that will help youth to achieve its goal. Suffice it to say that the distinct need is the conscious linking of the concrete program, whatever it may be, with the immediate as well as the more distant social objectives which it is designed to achieve. It is important that each one find in his life and work some definite contribution which he is making to the total program of social reconstruction.

Sixth, youth must have a world outlook. With the rapid means of transportation and communication, the nations of the world can no longer isolate themselves from one another. Economically they are interdependent. No nation can be self-sufficient. What happens to one affects the rest in varying degrees. They must, sooner or later, learn to live and work together. No war has ever settled any international problem permanently, for a problem is not solved until

it is rightly solved. Hence the sooner youth adopts a world outlook, the greater hope there is for the realization of the ideal of world brotherhood.

Seventh, youth must have faith in God. Without an unshakable belief in the ultimate moral purpose and supreme spiritual force of the universe, human efforts are often weak and frail. In the hour of darkness when difficulties are overwhelming, when oppositions are strong and when doubts appear in our own mind as to the worthwhileness of our struggle, it is faith in God that can sustain us and turn our despairs into hopes.

IV. Christianity And Social Changes.

When we consider the relation of Christianity to social changes, we need to recall those cryptic words of Christ. "Do not imagine I have come to bring peace on earth; I have not come to bring peace but a sword." This forecast of the role of His teachings in the life of the world has been amply illustrated in the course of history. Christianity has never for long been content to remain as the religion of the *status quo*. On the contrary, however circumscribed by human failings, Christianity has always asserted itself in times of crisis by breaking with tradition and venturing upon new and higher levels of human relationships and ethical living. The stoppage of the gladiatorial fights in Rome, the freeing of slaves in England, the social and political liberation of the Reformation, the social uplift of the Methodist Revival, these are but scattered instances of the leavening and often revolutionizing influence of Christianity in the life of the world.

In this work of social transformation one guiding principle is discernible, namely, the conservation and enhancement of human values. Christianity, true to the spirit of its Founder, stands for human personality and all that it promises to be, and where tradition stands in the way of its fulfilment, it unhesitatingly says with Him, "the Sabbath is made for man, not man for the Sabbath." This high purpose and mission of the Christian Church was enunciated by Jesus when he spoke to His own kinsmen at Nazareth:

"He has consecrated me to preach the gospel to the poor,
He has sent me to proclaim release for captives
and recovery of sight for the blind,
to set free the oppressed,
to proclaim the Lord's year of favor."

To bring about such a new social order as conceived by Jesus should be the chief concern of every one of His followers, yet the application of His ideals to the present social situation is by no means a simple matter. He laid down certain general principles, but left no rigid formula for us to follow. Each generation is expected to give a fresh interpretation to His teaching with the new light before it. Furthermore, we are called upon as Christians to use only the right means to achieve the right ends. Any action must be judged by the motive that prompts it as well as by the result that comes out of it. Perhaps most schools of social thought have their ultimate goals in common. Christianity, however, is unique in its

appeal to the method of love rather than the method of violence in the process of establishing this Kingdom of Heaven on earth. This is indeed Christianity's challenge to youth in its task of building a new social order.

V. The Place of the Y.M.C.A. in Social Reconstruction.

It can be seen that the Y.M.C.A. must necessarily be concerned with the present social situation. As a youth organization, it cannot be indifferent to the social changes that are vitally affecting the life of youth and the reactions of youth to these changes. As a Christian organization it cannot overlook the teaching of Jesus with all its social implications. However, the Y.M.C.A. is not a political organization and should never be allowed to develop into one. Hence its sphere is necessarily somewhat limited. It is between these two points—the sense of duty and the limitations—that the Y.M.C.A. must find its place in the program of social reconstruction. There are, perhaps, three alternatives from which we may choose.

First, we may take the traditional attitude that the Y.M.C.A. as an organization should concentrate on the chief mission for which it is organized, namely, the development of Christian character among youth. It should keep off politics and remain silent on social issues. This will avoid a sharp division within its own constituency and bitter attacks by its opponents. The Y.M.C.A. can still take the general attitude that a new society is needed, that it should be built on Christian principles, and that the Y.M.C.A.'s special contribution toward the total task of social reconstruction is that of character building. This does not hamper the members of the Y.M.C.A. as individual citizens from taking sides on social and political questions. They are only expected to find free expression on these issues through special bodies which are organized for such purposes, for example, political parties and other civic associations.

The second alternative the Y.M.C.A. might follow is of a radical nature. It holds that the Y.M.C.A. must take the lead in the task of social reconstruction if it is to remain a youth organization. When youth is vitally concerned with, and will be actively engaged in, social reconstruction, it is inconceivable that a youth organization can maintain its leadership among youth when it has nothing to say, and no solution to offer with reference to such an important problem. Furthermore, character cannot be developed in a water-tight compartment. Our effort for character building would be futile if we were to leave social reconstruction alone. The social evils are so strong and widespread that character is spoiled as fast as it is made. Even if we can keep at it long enough and hard enough so as to succeed in producing a few men of character, it is doubtful if they will be of the right type and fit for the new day on account of the wrong social setting in which they are brought up. There is still another consideration in favor of this position and that is, if a Christian organization like the Y.M.C.A. has no leadership to offer, youth will turn to others for guidance. It would be a great pity if the process of social reconstruction falls exclusively into the hands of atheists and people of materialistic viewpoints.

A third possible attitude is that of the golden mean. It underlies the importance of character development as the Y.M.C.A.'s fundamental contribution toward social reconstruction, but it proposes to tackle the social problem from an educational approach. It encourages and makes provision for youth to make a serious study of the problem and all that it involves. It undertakes to serve as an open forum by which all viewpoints, conflicting as they are, may be fairly presented and discussed, leaving it to youth to draw its own conclusions. However, it discourages the Y.M.C.A. as an organization from taking sides on social issues that are debatable and divisive, and would free it from any political entanglement. Thus, without involving itself in politics the Y.M.C.A. can become a training ground for the new citizenship and equip youth for the task of social reconstruction as outlined under Section III.

Hitherto our Movement as a whole has not given the attention to this subject that it deserves. The time has now come that it must make up its mind as to which attitude it will take, for youth demands clarity and definiteness.

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What the Young Men's Christian Association Has Contributed to the Chinese Church

T. T. LEW

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(Translated by T. K. WONG)

PART I.

WHY I WRITE ON THIS SUBJECT

HALF a century has elapsed since the first two student Young Men's Christian Associations in China were established. The jubilee is being celebrated all over the country and a special Jubilee Bulletin has been issued by the National Committee Y.M.C.A. I had the honor of being called upon to write an article for publication in the Bulletin; but fearing that I would not be able to finish the article within the time at my disposal, because of pressure of work and indifferent health, I wrote to the editor of the Bulletin requesting that he ask someone else to write the article in question. To this request the editor very kindly acceded.

However, soon after that, some of my friends came and said to me: "You have been related to the Y.M.C.A. for some thirty years. During your middle school days, you were a contributor to the Y.M.C.A. monthly, and while studying abroad, you served as Editor-in-Chief of "Liu Mei Tsing Nien" (the Journal of the Chinese Students' Association in America), and as President of the Chinese Students' Christian Association in America. Since returning to China, you have served as a member of the Board of Directors of a local Association for six years and as a member of the National Committee for a similar period of time. Having thus identified

yourself with the Association Movement in China through the major part of its history of fifty years, you can certainly be called an 'old friend' of the Movement. Therefore, at this time of its jubilee celebration, do you think you should keep silence?"

These words brought me a deep sense of rebuke and made it impossible for me to refrain from writing a few lines. I must admit, however, that I am unable to flatter people by over-praising their achievements, for to do so would be untrue to my temperament. What follows, therefore, represents my frank convictions concerning the Y.M.C.A., which I hope may form a basis for discussion by those interested in the subject.

The Y.M.C.A. is a Christian organization, having grown out of the Christian Church. Not only does responsibility for directing the Association's work rest with Christians, but the Association has announced to the world its readiness "to serve the Church and to be loyal to her forever."

But what has the Y.M.C.A. contributed to the Chinese Church during the past fifty years? What should it contribute to the Chinese Church from now on? In order to make the contributions expected of it, how should the Y.M.C.A. proceed with its task? It seems to me that any loyal friend of the Y.M.C.A. ought carefully to consider and definitely to answer these three questions in as objective a fashion as possible.

What the Y.M.C.A. has contributed directly to the Chinese Church, can be seen from three angles:

- (1) The way in which the policy of the Y.M.C.A. has been developed.
- (2) The main emphases of the Association's regular service.
- (3) The results of its efforts.

From the above, we can see that in China, the Y.M.C.A. has made contributions to the Church at least along the following ten lines:

I. First, the Y.M.C.A.'s policy of selecting a special group of people as its definite field of service enables it to demonstrate what an active, fully-developed, living Church can do.

The Y.M.C.A. Movement in China began with work among students, the student Association coming into existence before the city Association. The policy of both the student and city Y.M.C.A.'s has been to select a special group of people, get an intimate knowledge of their environment, discover their needs, and serve them exclusively with a view to meeting these needs.

The policy of the Church has been to seek to serve all classes of people, young and old, intelligent and ignorant, good and bad. And she has been right in so doing. The Church in China has been striving to reach all those who have not identified themselves with her, but her resources are far too inadequate. Realizing this, the Y.M.C.A. has wisely picked out a limited field from the unlimited field of responsibility of the Church and has concentrated its efforts

on it. By the very smallness of its field, it has been able to demonstrate how Christian work can be effectively done.

The rank and file of the Church in China have a very inadequate conception of the Church. Few have seen the vision of a fully-developed Church in action. The Y.M.C.A. has, more than any other organization, helped to shape the conception of the Church in Chinese minds. It has made people realise what a living, active, all-round, well developed Church, with adequate resources, could do for the community and for the nation. Whatever may be the final form the Christian Church in China will ultimately take, the Y.M.C.A. has made its contribution in giving the Chinese people a vision of an efficient Church.

II. Second, the Y.M.C.A., in its policy of serving youth, has demonstrated to the Church what her proper attitude towards youth should be.

The Chinese Church, in her efforts to serve all classes of people, has by no means neglected youth. The establishment, operation, maintenance and development of so many institutions of learning have cost the Church no little both in energy and in money. To criticise the Church as having neglected youth, therefore, not only is unfair, but reflects ignorance of the facts. The Y.M.C.A. has made a special contribution to the Church in its great efforts to serve youth, and this lies in its *attitude* toward youth.

Whether in Christian schools or in churches, the help which youth receives has, for the most part, not gone very far beyond a kind of passive discipline. This is the result of a natural attitude of maturer people toward youth, and it chiefly arises from the conventional morals and ideals. The Y.M.C.A. has adopted a different approach in its work among youth. Its policy is to break up, so to speak, what has been regarded as the *natural* attitude of maturer people toward youth. It aims to give help to youth as the Church tries to do, but, *in addition, it also shows its profound respect for youth as they are*. In addition to giving them instruction to be received passively, it encourages youth to use their own initiative. In a properly-conducted Y.M.C.A., youth have become the center of attention. They are given opportunities for self-expression, for demonstration of their own abilities, and for learning anew, in case they fail in their experimentation. Instruction is followed closely by practice, and knowledge is combined with action.

The Church has rightly given high regard to experience. She therefore tends to lay over-emphasis on the standing that the individual has attained. The Church has also rightly emphasized "lao chen" (age and achievement). But she tends to lay undue emphasis on age, and before she realizes, has made herself an old-people-centered institution. Very often the Church with all her love and respect for youth, has not made herself youth-centered. She is perhaps not permitted by circumstances, nor by her very structure. One must remember, however, that throughout the history of the Church as a whole, in every great revival and every significant advance the source of strength has been youth, and not the old folks. The burning flame of enthusiasm that gave the impetus of reform

and the very spark that set off any great fire that blazed new paths of progress, has also been youth.

The Y.M.C.A. in China, by making youth its very center, has demonstrated to the Church as a whole this important lesson: if the Church would become youth-centered, what life-force she must have and what great achievements she must make.

III. Third, the Y.M.C.A. in China is "Chinese." It shows the Church how religious work in China should give *China* due regard, so as to make the word "Chinese" not merely an "ornament."

It is hardly necessary to point out the fact that the establishment of the Church in China has been made possible through the untiring efforts of the missions sent out by their mother Churches in the West. During the century and more since the days of Dr. Morrison, the different denominations of Protestantism have brought the present Chinese Church into being through many obstacles and hardships. A Church, composed of over 8,000 branches scattered throughout the length and breadth of the country, with over 30,000 paid workers and a current budget of several million dollars, is certainly not a small institution. While the large number of people who have labored for the establishment of this organization are Chinese, yet in and above the organization there is a group of 6,000 missionaries. Historically, these missionaries have done pioneering work for the Chinese Church, have nurtured and watered her, and have shouldered responsibility for her development. That this is so is recognized by all fair-minded people. However, the majority of these missionaries have made a mistake in policy by ignoring the fact that the Church in China should be Chinese and, as such, should at the earliest possible moment be controlled entirely by Chinese. Some of the missionaries have not yet awakened to this mistake at all; some have awakened to it, but have not made up their mind to correct it; some have made up their mind, but have not actually striven to make the Chinese Church really controlled by Chinese, and some have striven but without success. Let me enlarge a little on the clause "Some have striven." Many missionaries have striven, and in fact, nominally, all the missionaries have expressed a willingness to strive, to make the Church in China really Chinese. However, very little has been accomplished in this direction so far. As late as thirty years ago, there were few self-controlled and self-supporting churches in China. While Chinese Christians must be held responsible for this state of affairs, yet to do them justice, we must say that Western missionaries were mainly responsible for it. Sent out to China by their home mission boards to carry out the latter's "mission", the missionaries have set up evangelistic missions in this country. They have regarded it their task to win people for Christ and to organize them, when won over, into groups, which may be considered to be the product or harvest of the missions. Under these circumstances, it is but natural that the missionaries should serve such groups and manage their affairs. Most of the missionaries have made no plans whatsoever for handing over the control of the affairs of these groups to Chinese Christians, so that they themselves will serve the Chinese only in an advisory capacity.

Here, the Y.M.C.A. was more fortunate than any other missionary organization because of its foresight and its courage. It had definite plans from the beginning. It leaves the direction of work in Chinese hands. All important policies of Association work are decided upon by its Board of Directors, which is composed entirely of Chinese.

It is true that in carrying out these policies and programs the secretaries are invested with much power, and that among these secretaries, especially among General Secretaries, there have been many foreigners. The position of these foreign or "fraternal" secretaries, has been similar to that of missionaries in the Chinese churches. In two respects, however, the fraternal secretary of a Chinese Y.M.C.A. and the missionary in a Chinese Church differ: (1) In the early years, many General Secretaries and Executive Secretaries of the Y.M.C.A. were foreigners, but working with them were Associate General Secretaries who were always Chinese. This made it impossible for the foreign General Secretary to become anything like a dictator in Association work. (2) In the case of both Chinese and fraternal General Secretaries, the power of appointment and recall rests with the Chinese Board of Directors. There may be cases where the Board of Directors does not always insist upon exercising this power, but the power, nevertheless, is not nominal. In recent years the number of fraternal General Secretaries has dwindled to a mere handful for two reasons: (1) Many Chinese secretaries who have obtained sufficient training and experience, have been promoted to the General Secretarship, and (2) the difficult financial position in which the Y.M.C.A. Movements abroad find themselves makes it impossible for them to continue their support of fraternal secretaries in China.

In the Church, too, an attempt has recently been made to transfer responsibility to Chinese leadership, the reasons being (1) the rise of nationalistic feelings in China since the revolution of 1911 which has awakened the foreigners; (2) the retrenchment policy necessitated by the economic depression in the West; and (3) the promotion of and struggle for the ideal of self-support within the Chinese Church.

The Y.M.C.A.'s policy of trying to be self-controlled and self-supporting is, in itself, a real contribution to the Church, in that it sets an example for the Church and gives the mission boards abroad and the foreign missionaries in China a hint that Chinese Christians, or Chinese in general, are not incapable of carrying full responsibility for the work of the Church.

IV. Fourth, the Y.M.C.A. in its financial policy has demonstrated to the Church the importance and possibility of self-support of Christian work in China.

The Y.M.C.A., since its inception in China, has pursued a healthy, definite financial policy. This means (1) that the current expenses of the Y.M.C.A. must be borne by Chinese, (2) that expenditures must not exceed income, and (3) that Association workers must be called by Chinese, but that this power of calling workers

inevitably involves responsibility for supporting them. It may be argued that these three principles are not always in written form; but in the process of development of any Y.M.C.A. in China, they have formed the basic principles of its financial policy. With the exception of a few large Associations, the support of whose fraternal secretaries comes from the West, all expenses of the Y.M.C.A.'s in China are borne by Chinese. A city Y.M.C.A., before it is officially recognized, is required to give evidence that its financial position is sound. Such a procedure should be adopted by any organization that seeks to be self-supporting.

When the Church was first started in China, she faced an extremely conservative, unsympathetic, and even hostile environment. Most of those joining the Church were destitute people, and there were many cases where well-to-do people, after they had joined the Church, became bankrupt and unemployed simply because of the opposition and hostile attitude of their community. The Church was alien, but she became the good Samaritan in the situation. It was not unnatural and unreasonable that she should feel it her duty to help people financially with money coming from abroad. Unfortunately, this has gradually given rise to a psychology of dependence among sincere Christians, and a habit of "chih chiao" (living on religion) among insincere ones. We may say that in her earlier stages, under the peculiar circumstances, the Church as a whole did not even conceive of self-support; that later, she thought that she was not in a position to talk about self-support; that still later, she was unwilling to talk about it, and that finally she simply dared not talk about it.

The Y.M.C.A. and the Church were not started under similar conditions, nor did they find themselves in the same environment in their early stages of development. The reasons why the "Y" has been successful in carrying out its policy of self-support are: (1) that the Association selects as its Foundation Members only those Christians who are able to support themselves and the Association, or at least to pay the membership dues; (2) that the Association generally establishes itself in large cities which enjoy comparatively greater economic prosperity, and (3) that the organization of the Association includes some self-supporting income-production features. On the first and third of these three points, the "Y" is better off than the Church, while on the second the Church has the same chance as the "Y". But the important thing is the general principle advocated and practiced by the "Y". This is the simple principle: "If you want to enjoy privileges, pay for them"—the principle of "Pay as you go." Any modern, spontaneous organization that is unwilling to live on charity must not only accept, but practice this principle.

In "preaching the Gospel to every creature," the Church rightly has not confined her ministry to the moneyed classes. Since the Church is supposed to "preach the Gospel to the poor," she must not regard people's ability to pay membership dues as a condition upon which they are admitted to her membership. Once a person is admitted to Church membership, however, the Church becomes

in duty bound to train him to become self-supporting. He should be made to understand the meaning of "Christian stewardship" and of the teaching on the principle of sharing. It is along this line that the Church into China cannot but admit her failure.

The way in which the Y.M.C.A. raises its budget may not be entirely satisfactory, but the principle which the Association has adopted of requiring the local community through memberships and contributions to pay for their privileges is, nevertheless, an important contribution which it has made to the Church.

There is often an intimate relationship between financial control and administrative power in any organization. He who has a real sense of responsibility is always very cautious in handling funds given by others. However, this cautiousness often causes him to be unduly arbitrary. The reasons why foreign missionaries occupy an influential position in the Chinese Church may be many and varied, but among them these two stand out: (1) that the intellectual level of many of the missionaries was somewhat higher than that of the average Chinese Christian and Chinese Church worker before modern education became popular in China, and (2) that the power of handling gifts sent from abroad rested chiefly, if not entirely, with the missionaries. Indeed, much of the misunderstanding between Chinese and foreign Church workers and much of the present spiritual depression found in the Church has arisen from this question of financial control. So long, however, as Chinese Christians remain reluctant to assume full financial responsibility, they will not be able to secure full financial control.

In the Y.M.C.A., both national and local, not only funds raised in this country, but those secured from the West, are handled by the Boards of Directors composed entirely of Chinese. Funds from the West may be limited in amount and, in many cases, their use may have been designated by the donors, but once the funds are given to the Chinese Y.M.C.A., its Board of Directors has a voice in determining their use. Why is this? Because it is the policy of the Y.M.C.A. to be responsible for its own budget, and because the "Y" has shown its ability to do so, and consequently the donors abroad are willing to trust their gifts to it.

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In Remembrance

MR. W. W. LOCKWOOD



W. Lockwood came to Shanghai as a secretary of the International Committee of the Y.M.C.A. with headquarters in New York City. He was instructed to assist the Chinese Y.M.C.A. which had been started in China in 1885 but which had not developed very far in 1903. There were at this time only three struggling city Y.M.C.A.s with a few scattered associations in schools in different parts of the country. One of these city Y.M.C.A.s was in Shanghai, an organization with slight influence and located in small, rented quarters. During the period of 33 years that

Mr. Lockwood worked with the association in Shanghai it has developed until there are two large Chinese Y.M.C.A.s with well equipped buildings with a varied programme of work as well as well as associations in schools and factory districts, all of them centres to give opportunity to youth. In addition to these Chinese associations, Mr. Lockwood gave much direction to the development of the Navy Y.M.C.A., the Japanese Y.M.C.A., and the Foreign Y.M.C.A. He had an important part in securing the money, the secretarial and non-secretarial leadership and the formation of policies during the last thirty years.

Mr. Lockwood's influence spread to outlying cities in nearly every province of China due to the fact that Shanghai has been the training centre for secretaries from many cities and a demonstration centre of work for the more than forty cities in which the city Y.M.C.A. exists today. He directed training classes of young men who have come to him and he has travelled throughout the country conferring with local leaders. In recent years he gave part time to the Shanghai city Y.M.C.A. and part time to travel for the National Committee of the Chinese Y.M.C.A. with particular reference to the work in cities in central and eastern China.

Outside China, Mr. Lockwood was able to do much to interpret China to western countries. Born of a father who was a country newspaper editor, he learned to set type when a young man and he never got entirely away from the love of newspaper ink. He wrote frequently for newspapers and occasionally for magazines in a clear and lucid style. During the World War he gave two years to selecting the personnel of the Chinese who went from the United States to conduct work for the Chinese labourers on the Western Front. He attended international gatherings such as the Missionary Centenary Conference in Shanghai in 1907, the World Missionary Conference in Edinburgh in 1910, the meeting of the Executive Committee of the World's Committee of the Y.M.C.A. one year ago in Geneva, Switzerland and he was to have attended the conference called by the World's Committee of the Y.M.C.A. at Mysore, India, in January 1937. Attendance at these and other international gatherings gave Mr. Lockwood a world outlook which was reflected in his work.

In addition to his work with the Chinese Christian Church and the Y.M.C.A. Mr. Lockwood maintained unusually wide connections with the European residents of Shanghai. He was one of the small group who started the Shanghai American School some years ago and has been one of its trustees for many years. He, with a few devoted business men in Shanghai, deserve the title of fathers of the Navy Y.M.C.A. for they kept this work going in rented quarters until the building now occupied was secured. He was one of the founders of the Community Church and active in its membership. He was a director of the China International Famine Relief and a member of the American Club, the American University Club and the American Community Organization being a director of the latter organization.

Our Book Table

THE CLASH OF COLOR. A REVIEW ARTICLE. Earl Herbert Cressy.

It is not really a question of color, but of economic competition. The color is a symbol. Some millions are unemployed. Other millions are exploited. Here is the real clash. Here is a modern form of an old problem facing the church, and demanding a solution. The question is an insistent one in all lands.

Three new books deal with this problem. The first is "The Clash of Color" (1) by Basil Mathews an English writer of note on Christian topics. This is a revised edition of a book which has sold 108,000 in Great Britain and been translated into a number of languages. It is a vivid and dramatic presentation of world problems up to the minute. The reader is reminded of Kipling's line on the painters in their separate stars with "brushes of comet's hair." It analyzes clashes of color into their real underlying causes of economic and political rivalry, and clearly draws the issue between the new paganism and the Christian conception of the world brotherhood of nations. It is a good book for all in China including both Chinese and foreign, to give the world-conflict as a background for the situation in China. It is admirable as a concise exposition in a masterly way of the world-wide situation. It is concrete and definite. Here is his summary on South Africa. "The millions of South African Bantu in the land that was originally theirs can only move about when they carry a pass, are criminals if they strike for better wages....are refused skilled work....are (save in a tiny minority) refused the vote.... Two hostile forces are created.... The Europeans stand on one side, employers and landowners.... The Bantu mass.... represent labour and race subjection. In each group, therefore, the fuel of class war feeds the furnace of race hatred."

The Julius Rosenwald Fund brought from the Dutch East Indies an expert, a trained ethnologist with eighteen years experience as university professor and government official—secretary of education among other posts—to make a study of the race problem in America. He was given complete freedom to report his findings. The result is a notable book, "Alien Americans."(2) Here is a scientific presentation of a single country to which all types of aliens have come. He has chapters on Chinese, Japanese, Mexicans, and gives a whole section to the Negro, and does not neglect the many aliens from Europe.

It is greatly to the credit of America that such a book of blunt criticism can be published there. It begins with the attitude toward Indians, and gives a number of shocking instances. "In December 1764 a group of Presbyterian Scotch-Irish frontiersmen....collected bountiesfor the scalps of Indian converts of Moravian missionaries....in north-eastern Pennsylvania." Here is another. "In Oregon the legislature, the subordinate Indian agents, the Methodist clergy, and the Know-Nothing political party—all were directly implicated in systematically carrying on 'Indian wars.' The destruction of the Indians was advocated openly."

(1) *The Clash of Colour. A Study in the Problem of Race.* Basil Mathews. Edinburgh House Press, London. Revised edition 1936. 5" x 7 $\frac{1}{4}$ " pages 160. paper. 2 Sh. net.

(2) *Alien Americans.* B. Shriek. The Viking Press, New York. pages 208. US\$2.50.

It was into a frontier with such a background that the Chinese came to California. The gold rush was on, and whites would do no work but mining. Chinese were welcomed to perform other needed tasks of all sorts. This coincided with depression in China just after the Taiping rebellion. Sixty-five thousand came in a few years. "Race prejudice was subordinated to industrial necessity. The Chinese were 'our most orderly and industrious citizens.'" Then gold mining declined. Depression and unemployment set in. More Chinese continued to arrive. Should Americans starve while Chinese continued to hold most of the jobs? They were now "clannish," "dangerous," "criminal," and many other unpleasant things. So the whites drove them out of all the more attractive occupations, with rioting and bloodshed. There were hard economic realities. "At the end of 1872 nearly one half of the working men employed in the factories of San Francisco were Chinese. In 1873, 17,000 new Chinese immigrants arrived." There were "two more severe panics.... In January 1876 a new crash came....more than 22,000 new Chinese immigrants entered the state. The attitude of the 15,000 unemployed whites in the city of San Francisco became threatening." Exclusion came in 1879. We must not make the mistake of thinking race is at the bottom of this. Color is a symbol. But it is one that can perpetuate old troubles. "The difference between the Oriental and the 'new immigration' is that, although neither the Chinese nor the Japanese have displayed anything like the resistance to assimilation shown by the Poles, they retain their distinctive biological features, however Americanized they may have become."

The situation with regard to the Japanese, Mexicans and Negroes follows the same pattern of economic causation. That of the Negro, however, has important variations, although "the Negro was made the scapegoat for class antagonism and has remained so ever since." The Negro had been a slave. After the war he sought desperately for land, or the status of a wage-worker. "By the Emancipation Proclamation the Negro was given freedom of person only. He was not given property or tools or....the other essentials of a free people in a complex society.... The tenant and share-cropper system was adopted....replacing slavery by legally sanctioned peonage.... The Negro has to remain at the bottom of the social scale.... In the rural districts no Negro can rise to land ownership unless he has some white man as a protector.... The Negro tenant or share-cropper may not ask questions about the accuracy of the landlord's account."

There is a particularly valuable chapter on "America and the Alien" which analyzes the disorganization of American life due to the "hasty growth of cities," influx of overwhelming numbers of aliens, and the disappearance of communal life in cities. "Individuals lack the great feeling of belonging.... Freed from all intimate social relationships....many people lost their personality....are abandoned to a disordered isolation.... From the social void about them, psychoneurosis, political extremism, delinquency, criminality, and suicide shoot up like mushrooms." This disorganization accentuates the deep need of maintaining American ideals and standards against all alien influences. And as generations pass this is slowly taking place through the agency of the church and particularly the public school.

"The Negro Question,"(3) is the third book. That it goes far deeper into the problem is not due merely to the fact that it poses this

(3) *The Negro Question in the United States.* James S. Allen. International Publishers. New York. pages 224. U.S.\$2.00.

one question instead of surveying the world as did our first book, or discussing all aliens in America as did the second. It is a communist publication. The reader may not be any more sympathetic with communism than is this reviewer, but he will have to admit that this book goes to the bottom of a number of unpleasant matters on which the previous book touched lightly. For instance the Black Codes, (1866) which in one state "provided that any Negro, between the ages of 18 and 60 who could not pay a tax of \$1.00....was to be considered a vagrant whom the sheriff could seize and hire out for the amount of the tax and the costs. Cash was so scarce among the Negroes that this law practically condemned all the former slaves to servitude." The book bristles with facts and figures which seem accurate and are well documented. But the author overlabors his thesis of a continuous "Black Belt" with a Negro majority—which is at best very slight and seems to be decreasing—and which he proposes should form a "Negro Republic," which would seem to correspond to a 49th state, provided it did not exercise its right of self determination and cease to be a part of the United States. The book is written in terms of class conflict, and with full communist vocabulary. Readers will tire of the many appeals to Russian ideology. The author's proposal has an apocalyptic ring and ignores too many difficulties.

None the less, whether we like it or not, we Christian must face the fact that in all lands the underprivileged seek help and justice. Is the church going to give them aid and comfort? Shall the Christian spirit be brought to bear on these stubborn problems of economic rivalry and selfishness and of racial prejudice?

THE RELIGIOUS DEVELOPMENT IN THE HISTORY OF ISRAEL, (以色列宗教進化史)
Compiled by Ruth Nathorst. Christian Literature Society, 128 Museum Road, Shanghai. Price 40 cents, Chinese currency.

This book is very carefully prepared to help Christian ministers, senior middle school students, discussion groups and even non-Christians to understand the historical background of the Christian religion. It tells in a concise manner the environment in which the religion of Israel developed and goes on through the growth of the teachings of the prophets to the time that preceded the coming of Jesus. The compiler and writer, being a foreigner, a member of the Church of Sweden Mission, had to depend on Chinese assistants to put the material into Chinese. Consequently in a few places, the language, simple *Wen-Li*, seems to be a bit clumsy, though this does not affect the value and usefulness of the book. It is especially valuable because it is written with a scientific appreciation of history and in a devoutly religious spirit. The pictures used, as well as the arrangement of material with indication of Biblical sources, are a great help to the study of the Old Testament which needs so much to be understood these days. The author herself says: "What I wanted with my book was to show the revelation of God and how man had slowly discovered different sides of the nature of God until His full revelation came to us in Jesus Christ." If it is true that Chinese Christians lack historical perspective, then it may be said that such a book as this and other similar ones are indispensable to them at this time.

THE MAN OF GOD. *Canon Peter Green. Hodder & Stoughton Ltd., Warwick Square, London.* Pp. 229. 3/6 net.

The text of this very sincere and very earnest appeal to Christian clergymen is Canon Green's three-fold conviction that, "nothing can save Western civilization from complete collapse except a great revival of vital religion; that, at any rate here in England and for the Church of England, such a revival must begin in the parishes; and that any such revival must begin in the hearts and lives of the clergy."

His approach to, and his interpretation of, a clergyman's responsibility for social, political, and economic problems are clearly set forth in the beginning of the first chapter: "I am not denying the need for social work, nor its value, but I do most unhesitatingly assert that it is far better for a clergyman to get such work done by a consecrated layman, while he gives himself continually to prayer and the ministry of the word, than for him to do it himself. I am quite sure that the vast majority of really religious laity desire that their clergy should be active and zealous in their own work of preaching, teaching, pastoral visitation, and ministering the sacraments, and should leave secular work as much as possible to others.... We do not ask that you should mix yourselves up in politics; on the contrary we demand that you shall not."

This will appeal to many as inadequate to say the least, but it is part of an inevitable reaction to the retreat into a social-political-economic reform gospel as an escape from the too exacting requirements of individual spiritual development.

Canon Green's writings have been widely and appreciatively read. The book is recommended to missionaries, as a needed supplement to such vigorous interpretations of the same theme by such writers as Reinhold Niebuhr, John Bennet, Kenneth Ingram, and Kirkpatrick.

HENRY HARMON SPALDING, *C. M. Drury. The Caxton Printers, Caldwell, Idaho.*
Pp. 438. U.S.\$3.00.

Spalding is correctly described in the sub-title as "Pioneer of Old Oregon." It is a hundred years since he and his newly married wife completed their more than 6,000 miles journey from New York State to what is now the State of Washington, having for more than half a year toiled across Northern America, and through the passes and perils of the Rocky Mountains. A century ago the wild and untaught Indians had undisputed possession. Spalding, born in poverty, poorly educated, but gifted with a hardy and industrious spirit, and afame in his early manhood with intense zeal for missionary service, was sent by the American Board to evangelize these remote and benighted people. His companion was Dr. Marcus Whitman, whose murder in something like a general massacre in 1847 brought the dearly bought, but very hopeful Old Oregon Mission to an untimely end. Dr. Drury is Pastor of the First Presbyterian Church of Moscow, Idaho; and he has traced out with minute care and with a fine enthusiasm all possible details of the life and work of Spalding. Spalding, like some other pioneers, was a perplexingly complex personality, and it is not surprising that he has had detractors. He was not always wise, but who is? He did not know how to be "all things to all men" and was not with everyone a "good mixer." But that he was consumed by religious devotion to his task, that he was, as regards farsightedness and practical methods for civilizing and educating, a genius; that he was without a peer for

winning the confidence of the Nez Percés among whom he lived,—no reader of this thrilling story can deny. Dr. Drury has documented his book thoroughly, but he has the art which makes it vitally interesting all the time. It is interesting to read of a missionary of a century ago that "his was a practical Christianity, which expressed itself in teaching the natives how to plow, how to raise the sheep and cattle and hogs, as well as in introducing them to a loving God."

PLEADING WITH MEN, A. W. Burnet. *Hodder & Stoughton, London, Pp. 189. 5/-*
THE PRECEPTS OF THE CHURCH, Bernard Clements, *Longmans, Green & Co., London. Pp. 87. 2/6.*

These two small volumes, the first by a Scottish Presbyterian minister, the second by an Anglo-Catholic priest, present a striking contrast in conceptions of the Church and the Gospel. Dr. Burnet, who is speaking to theological students in the Warrack Lectures on Preaching, declares that "What a man setting out to preach needs most of all is not even the best advice he can get about his art.....but a true conception of the Church of Christ and the one true attitude to both Christ and His Church." He suggests that his hearers take home to their hearts "the immensely impressive conception of the Church as we find it in the New Testament—the Church as a Christian Fellowship..... Those early Christians were poor in many a thing by which the world they lived in set great store: in fellowship they were fabulously rich. This fellowship however, was not an end in itself: "The fellowship was called into being to represent and serve Jesus Christ in the world." The worship of this Fellowship is self-dedication of the worshippers to the will of Christ; and the whole congregation constitutes a priesthood of believers.

Dom Bernard Clements' references are primarily to Ecclesiastical Law. He is writing for "the members of the Seven Years' Association"—an organization whose constitution is not explained. He presents a series of dissertations on the Six Precepts of the Church, which are as follows: "To be Present at Mass on Sundays and the greater Holy Days and keep Sunday as a day of worship, rest and recreation: to receive Holy Communion at least three times a year, of which Eastertide shall be one: to go to Confession at least once a year: to fast in Lent and to eat no meat on Fridays: to uphold the Church's Marriage Law: to give regularly to the support of the Church and Ministry." He concludes his book with a sermon entitled: "Hail Mary!" in the course of which in quotation he speaks of her as "the only bridge of God to men."

It is difficult to avoid the feeling in reading these books together that there are here, not two sects of the same religion, but rather two different religions. G. P.

CHRIST FOR US AND IN US, Campbell N. Moody. *Geo. Allen & Unwin, Ltd., Museum Road, London. 3/6.*

This brief essay on the Atonement (less than a hundred pages) covers much ground and repays more than one reading. Dr. Moody thinks that our efforts to give a reasonable explanation of Christ's work have, for a long time, been tending to reduce it to a minimum. Is it

not time, he asks, that we began to move in an opposite direction? The book itself, being closely written, is almost impossible to summarize. It endeavors to disperse the difficulties attaching to the idea of "substitution" yet to preserve both aspects of the Cross, namely that it comes from God to men and that it stands for man before God. Dr. Moody insists that the Cross does something for man that in no other way could be accomplished, but that until Christ is *in* us as well as *for* us ("the Lord died for us and lives in us") Calvary is of no avail. When Christ is in us, the substitutionary difficulties, it is contended, vanish; we are reconciled to God, because He whom we have received is at one with God.

There are many challenging passages in this little book. For example, the author says that the teaching most reverenced by all Christians is to be found in the Epistles and that it is difficult to extract from the Synoptics truths we most value. This fact is due, he alleges, to the teaching of the Holy Spirit in the Apostolic Church. But are not the contents of the Synoptic Gospels due to that same spirit? Indeed, are they not the apostolic preaching material? And what saving content would the concepts of Grace or Faith possess were it not for the parables and the recorded deeds of the historic Jesus? Dr. Moody can indeed write some puzzling things. "The Evangelists tell us how John the Baptist confessed that he himself baptized with mere water. Whereas, he said, the Coming One would baptize with the Spirit. It is remarkable that this saying should have been preserved, for there was no apparent fulfilment of it. Jesus did not baptize at all." Perhaps the only adequate comment is that neither did Jesus go about with a fan in his hand, gathering wheat and burning chaff!

None the less, this short excursus deserves, and will receive, the attention of many who desire any glimmer of light that scholarship and experience can throw upon the significance of the Cross for us simple men. H. G. N.

BOXER AND OTHER CHINA MEMORIES. *Rev. Frederick Brown, O.E.C., F.R.G.S.;*
Arthur H. Stockhill, Ltd., 29 Ludgate Hill, London, 2/6 net.

This little book of 140 pages is a missionary's autobiography—a review of a long and eventful life. The Rev. F. Brown came to China in 1882 as a travelling agent for the British and Foreign Bible Society. He was stationed in North China and in 1886 passed into the ranks of the Methodist Episcopal Church missionaries. In 1900 Mr. Brown accompanied the army of the allies under General Gaselee which marched from Tientsin to Peking to relieve the large community of foreigners and Chinese Christians besieged in the Legation Quarters and served as guide to the forces in their dramatic entrance into Peking through the water gate under the Manchu city walls. The graphic re-telling of that memorable experience is the most thrilling part of this story, but the record of Mr. Brown's thirty years in China affords many glimpses of the conditions of missionary work in China a generation ago. It is twenty years since Mr. Brown retired to England, but his book is evidence of a well-sustained interest in China and undimmed enthusiasm for missionary service. Mr. Brown's career brought him opportunities of contact with many distinguished men and the personal touches which appear on every page will make the book of peculiar interest to those who were among Mr. Brown's contemporaries. G. W. S.

Course of Events in China

DIPLOMATIC STATEMENTS. The newspaper reading public is not disposed to accept at face value many diplomatic statements that are issued to the press. It has sometimes been said that such utterances are taken seriously only because they do not mean what they seem to say. But early in December there came almost simultaneously from representatives of the Tokyo and Nanking governments statements which attracted unusual attention. Both statements were released in Shanghai a few hours after Ambassador Kawagoe and Foreign Minister Chang Chun had arrived there on the same train, each for his own purposes. Japan's representative was credited with a declaration characterized by frankness and courage. Explaining that his experience at Nanking had given him an entirely new appreciation of this country and its people from that which he had acquired during or previous to his stay in Tientsin he said, "Japan must acquire a new concept of modern China if the two nations are to come to an understanding." That had in it the germs at least of a complete repudiation of the terms which he was reported to have demanded of China when he first arrived as Ambassador. He thus further challenged a certain attitude held by an element among his people: "Japan should render full honors to the devotion of certain Chinese officials especially the younger ones." To a considerable extent the Japanese press in China endorsed or commended these utterances.

The Chinese statement which followed closely afterward was thought by some to provide the explanation for what Mr. Kawagoe had said. That gentleman had claimed to have secured agreement in principle on all the major points at issue between the governments except on the important demand for a united stand against the Communists. On that question Nanking had given out as flat-footed a statement as is often heard, declaring that she would not take sides in political questions of other nations, nor would she brook any other nation's interference in her own domestic problem which she was handling with no small measure of success. The later statement from the Chinese government is no less clear although couched in more diplomatic language. It lays down a basis for international negotiation without in the least yielding principle or sovereign right. China is willing to discuss trade and tariff agreements if smuggling and violent interference with her custom's service is stopped. She is willing to discuss international aviation contracts when unlawful flights by foreign planes over her sovereign territory are discontinued. She is persistently seeking to suppress anti-Japanese agitation and to prevent hostile demonstrations, but it is to be assumed that where such occur there is some inciting cause which should be removed.

UNDIPLOMATIC ACTIVITY. Yet while these statements were being issued and favorably received, active warfare involving both nations was being waged in Suiyuan Province. And China's diplomatic representatives were lodging strong and repeated protests to the violation of her sovereignty both in Suiyuan and at Tsingtao, while in Shanghai the occupation of territory was apparently ignored or kept quiet. The attack upon Suiyuan, referred to in the December issue of the *Chinese Recorder* has produced sanguinary fighting in bitterly cold weather. Important points have been fought over bitterly with bombing planes, armoured cars and tanks. While the Japanese have officially disclaimed

any responsibility for the invasion by Mongolians and "Manchukuo" forces the reports from eye-witnesses imply quite a different situation. There is something of grim humor in the report that when the defenders shot down three out of four attacking bombers operating over Suiyuan villages a Japanese protest was lodged.

By some observers the landing of Japanese forces to quell the mill strikes in Tsingtao was regarded merely as a smoke screen to hide what was going on further north. Others have seen in it an effort to prevent the despatch of troops from Central China to the defense of Suiyuan. The Japanese claim that this large landing force was required to protect her nationals and preserve order was shortly followed by a reported demand for the dissolution of the Kuomingtang ostensibly for the same purpose. It is surmised that the raiding of the Tang Pu, the seizing of documents and the temporary arrest of Chinese citizens by the landing forces was all for the same purpose. Yet as one government employee expressed it:—"We simply cannot negotiate with the Japanese Government while they are thus violating our sovereignty."

DIPLOMATIC AGREEMENTS. There is much reason to hope that the officially declared attitude of Japan's ambassador to China may come to be the basis for future activity. But while such hopes are held, the cost of materials of all sorts that are likely to be needed in the event of war is soaring rapidly. The expectation of trouble was intensified by the announcement of treaties entered into between Germany and Japan and Italy and Japan. "Open covenants openly arrived at" was one of those delightfully sounded slogans that came out of the world war. These new treaties were apparently secretly negotiated and there appears yet to be some uncertainty as to the entire contents and implications. Chiang Kai-shek has made his comments thereon, and the people have been urged to remain calm and not yield to fear of hostile alliances. Thus far there has been no open indication that these treaties would make any official difference in China's relations to Germany and Italy. There have been questionings however as to the possible import of these agreements with Japan upon China's large purchase of munitions from Germany and her reliance on Italian aviation engineers and instructors. Now as frequently before the psychological factor may be more potent than the legal or diplomatic position in the relations between China and other nations. That is something which has been frequently overlooked; it is the factor which Mr. Kawagoe now seems to recognize as paramount.

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The Present Situation

PACIFIC AREA CONFERENCE OF THE WORLD'S STUDENT CHRISTIAN FEDERATION

On August 23-September 1, 1936 a conference of representative delegations of the various national Student Christian Movements in the Pacific region was held at Mill's College, Oakland, California, U.S.A. under the auspices of the World's Student Christian Federation. The World's Student Christian Federation has a history of forty one years. There are now twenty six national movements affiliated with the Federation, comprising a total membership of approximately 300,000 students. As it has been very difficult in recent years to operate on a world

plane, the Federation has recently been promoting regional conferences among its national movements. Such a regional conference in the Far East was first held in Java three years ago to which China sent a good delegation. The present Pacific Area Conference is the second undertaking of its kind.

At Mill's College we had a total attendance of about 150 people representing the following nationalities: Australia, Canada, China, Germany, Great Britain, India, Hawaii, Japan, Java, Korea, Mexico, New Zealand, the Philippines and U.S.A. China had a total delegation of twenty two people, six of whom were official delegates appointed by the Student Division of the National Committee Y.M.C.A. and the Student Department of the National Committee Y.W.C.A., in China, these being the two China member-movements in the World's Student Christian Federation. The six official delegates from China were as follows: Miss Gao Gi-yung of Ginling College, Nanking, Miss Tou Hsioh-chien of Yenching University, Peiping, Miss Huang Siu-chi of Fukien Christian University, Foochow, Mr. Chang Shao-kwei of Lingnan University, Canton, Mr. Tan Jen-meи of Fukien Christian University faculty, Foochow, and Mr. Liu Liang-mo of the Student Division of the National Committee Y.M.C.A., Shanghai. I was also at Mill's College attending both the Pacific Area Conference and the Executive Committee meeting of the W.S.C.F. as Vice-Chairman of the Federation.

The daily programme was packed with conferences and committee meetings. There was too little time for fellowship and recreation. Fortunately, one whole day in the middle of the conference was given to an excursion to Muir Woods and it was decidedly a good scheme in a busy schedule. During the entire conference each day was opened with a period of Bible Study. The first four mornings were led by Rev. Herbert W. Newell of New Zealand and the last four mornings by Dr. W. A. Visser't Hooft, General Secretary of the W.S.C.F. Their exposition of Biblical parables made a profound impression upon the delegates. For the first two days we had oral reports from the various national movements covering the following main points: (1) The Movement and its Field of Work, (2) The Presentation of the Christian Message—Individual Work, Missions, Other Faiths, (3) Students and Social Justice—Rural and Industrial Service, Racial Problems, Communism, (4) Students and the State—Claims of the State, Students and Politics, Peace Machinery, Foreign Control. These reports were extremely valuable as they served as a good background for the discussions of the various burning issues in the Pacific Area. China's report dealt mainly with the implications of the Sino-Japanese issue and its poignancy and challenging straightforwardness caused not a little stir among the audiences. Questions concerning Religion, Social Reconstruction, Communism, War and Nationalism were dealt with in a specially prepared symposium distributed by the China Delegation at the conference.

The addresses delivered at the conference were very helpful. A listing of topics and speakers will give some idea of what the conference was chiefly concerned about: "Towards a World Christian Community"—Francis P. Miller (U.S.A.), "Cultural Co-operation"—R. C. Wallace (Canada) and Miss Florence Walne (U.S.A.), "Conflicts between Christianity and the Modern State"—Walter Horton (U.S.A.), "The Social Responsibility of Christian Students"—Kiang Wen-Han (China), "Message of the Christian East"—Miss Sarah Chakko (India), "Is

Christianity the Way-Out?"—Lex Miller (New Zealand), "How God Calls Man"—Bernard Meland (U.S.A.), "The Kingdom of God"—T. Z. Koo (China), "The Task of the World's Student Christian Federation"—Miss Helen Morton (U.S.A.), Robert C. Mackie (Great Britain), Miss Sarah Chakko (India) and Luther Tucker (U.S.A.)

The most important feature of the programme was the work of the Commissions. The whole conference was divided into six commissions. Each delegation was asked to distribute its members over the various commissions. The number on each commission varied from twenty to thirty people. There were a chairman (generally a student), an adviser, a minute secretary, and a rapporteur to conduct the work of each commission. The rapporteur was responsible for presenting a report to the conference as a whole on one of the last days of the conference. Since Commission Work was a comparatively important part of the Conference Programme, it may be useful to describe briefly the approaches to the various topics in the following:

(1) Commission on the Christian Message

The Commission started its work by studying the characteristic aspects of the Christian message of the various movements, and then proceeded to seek for some common convictions out of the radically divergent views of the Christian faith. Nine points were stated as representing their great common heritage. The undergraduate members were rather impatient about some of the theological affirmations in the discussion, and held two separate meetings to work up a list of suggestions for continuing the study started in this Conference.

(2) Commission on Christian Missions

The Commission began with a discussion about the nature of Christian missions. The conception of the World Christian Community was taken as revealing the fundamental nature of the missionary enterprise. The Commission pointed out that "True community consists in sharing" and that the whole Gospel should be extended to the whole of life. The Commission then discussed the matter of strengthening the younger churches (re leadership, finance and expressions of Christianity) in connection with the International Missionary Council Meeting in 1938. Finally, a number of suggestions were offered to the S.C.M.'s in the field of education concerning the World Christian Community.

(3) Commission on Christian Students and International Understanding

The Commission first dealt with the importance of international understanding in the Pacific area. It was fully aware of the fact that some volcanic eruption in the Pacific is not far off. The Commission enumerated a list of obstacles to international understanding and a number of suggestions as to what the members of the W.S.C.F. can do to promote international understanding. The technique of pacifism was dealt with and most of the members condemned war as "Unchristian and a violation of our brotherhood under God and of the spirit of Christ." The Commission as a whole was convinced that, "The primary task of the Federation is not to formulate policies which will become effective in the event of war, but by making the Gospel of Love of Jesus Christ more available in the world to increase a true and sincere desire for peace here and now, and do all in our power to fight the causes of war."

(4) Commission on Christian Students and Race Relations

The Commission first discussed the actual situation of the racial relationships in the different countries represented, and then pointed out the various causes of racial antagonism. Finally it concluded with a discussion what the members of the national movements can do in the realm of race relations. "Some members of the Commission thought that a change in the economic order is the most fundamental factor in the solution of racial antagonism, but others considered as even more important personal contacts with an appreciation of people of other races."

(5) Commission on Christian Students and Social Justice

The Commission started with a general discussion of the circumstances and attitude-characteristic of the social reconstruction activities of the various national movements, and then passed to consider the nature of the Christian Gospel in its relevance to the question of social justice attempting to make a statement which might serve as a rallying point for a new attack on the social problem and a focus for our loyalty in times of crisis. From this starting point, the Commission went on to make a study and criticism of the modern society dealing with the fundamental assumptions of capitalism, Marxism, and Fascism. The question of violence and the question of social action of the organized churches were also touched upon. Finally, the Commission suggested a number of things that the national movements can do in regard to the question of social justice and a few guiding principles concerning united action with non-Christian groups.

(6) Commission on Christian Students and the State

The Commission first discussed the collectivist trend of the modern state and the specific situations that arise out of the conflicts within the state such as compulsory military training, control of education, suppression of the freedom of speech, and the imposition of heavy taxes for military purposes. The Commission were united in their opposition to militarism, and urged upon all the necessity of working for the elimination of the causes of wars. The Commission then made several affirmations regarding the Christian attitude toward the State, the most important of which was the affirmation of our first and highest corporate loyalty to the World Christian Community. Finally the Commission offered a three-fold program of worship, study and work as a basis for adjusting our State nearer to God's principles.

Let me now summarize my personal impressions and observations of the Pacific Area Conference as follows:

(1) The Conference has revealed many shocking problems and characteristics of the different national groups. The naivety of the Australian and New Zealand delegates in regard to the political and economic tensions in the Pacific Area, the absorption of the Chinese students in their struggle against Japanese aggression, the lack of freedom and the prevailing "inertia and melancholy" of the Japanese students, the suppressed yet seething nationalistic sentiments in Korea, the growing problem of the second-generation Orientals in Canada, the secularist and socialist tendencies in Mexico, the general dissatisfaction about the new Constitution in India, the yearning for political independence in the Philippines, the difficulty of Eastern and Western relationships in the Dutch East Indies, and the widespread interest in economic and interracial problems in the United States are sufficient to illustrate the complexities of the Pacific landscape.

(2) The Conference has given prominence to the divergent emphases and expressions of the Christian message. Bible Study is emphasized by Australia and New Zealand, Barthian theology seems strong in New Zealand and Japan, the social aspect is specially stressed in Canada, India, China, and the U.S.A., while there is a return to a new fundamentalism in Mexico. In discussing problems of social justice, two different approaches were presented. One was to study the social situation as it is and then look at the shortcomings of the social order from the standpoint of Christian ideals. The other was stated thus, "That from the starting point of the Incarnation by which God lays claim to the lives of all men and of all societies, it becomes necessary to examine our corporate life as men in society to discover whether in social and economic relations the claims of God are being met."

(3) Throughout the Conference there was a definite and clear consciousness of the reality of the World Christian Community. In spite of the terrible incongruities of the divergent national, racial, and cultural situation in the Pacific region, and in spite of the conflict of viewpoints in which Anglo-Catholic, Evangelical, Liberal, Continental, and other realistic theologies have clashed, we thought and lived together in a most genial and frank spirit being possible only in a community grounded in a common loyalty to Christ.

(4) The most satisfying experience in the Conference was the intimate fellowship between the Japanese and the Chinese delegates. Two closed meetings were held in which the Chinese delegates told the Japanese delegates frankly but sincerely of what the Japanese militarists have done in China during the past five years and in which plans were discussed to pave the way for closer contacts between the Christian students of the two countries. However, it must also be said that the Conference as a whole somewhat missed fire on the whole Sino-Japanese issue.

(5) Comparing the Mill's College Conference of the W.S.C.F. and the Yosemite Conference of the Institute of Pacific Relations this summer, some people remarked that the former had an answer to the difficult issues in the Pacific while the latter hadn't. It is certainly true that the Federation Conference did point the way to the finding of an answer, and that the realism of the Yosemite Meeting was probably without the dynamic idealism of the Mill's College Conference.

(6) As compared with the Java Conference in 1933, this Conference did not leave an outstanding impression of being an "Eastern" Conference. In fact, some of us were wondering whether the West had met the East in this gathering. The presence of about 60 American delegates with an addition of 15 Canadians in a gathering of 140 people and the ease of the Anglo-Saxons in their use of the English language probably accounted for the difficulty of giving voice to a strong Eastern note in the Conference. Kiang Wen-han.

WITH THE OXFORD GROUP IN JAPAN

From Peitaiho in the latter half of August a team travelled to Japan to take part in two large houseparties there. Nearly three-hundred Japanese met at Iwamurata, where the message of the visitors and the challenge of Japanese leaders brought many to new decisions to think through and live out the teaching of Christ. The Japanese Christians there saw how God could take them out adventurously beyond the limits of Christian circles into educational, civic, and political life. They saw

how women must take part in this advance on equal terms with men, and with their own leadership. They felt a new responsibility for their country's actions, and a deep sense of identification with national sin where those actions fell below Christ's standards. They saw a new kind of patriotism in which Japan should lead in service, not in power. They thought of themselves as like an Olympic team which was to be trained for action, to catch and hold Japan for Christ.

At Kanugawa too, where the majority were missionaries, we saw how God could bring a new spirit of daring and confidence, and how people could break the moulds of preconception and self-imposed limitations.

We saw how surrender to God must lead on to replacement of national fears and hatreds by creative relationships and cooperation. A Korean girl told how all Japanese used to appear to her as terrifying policemen, until she learned to love them as brothers and sisters. A Chinese from Hankow spoke of how he had broken off all social contact with his Japanese friends at the time of the Shanghai War, and how at Peitaiho as he apologised to the Japanese and shared deeply with them he found a new experience of the meaning of love. A Japanese pastor told how last year he had realised for the first time how Japan was hated in China, and went on to say how this year among the twelve nationalities at Peitaiho he had seen the solution in confession of national sin and taking responsibility for finding God's plan for his country.

A Formosan, educated in both Chinese and Japanese schools—who had embodied in himself that national strife—told how he had found the cure in surrender to God, and how he had found the only hope of final solution in the God-controlled life not simply of individual people but of nations.

A Japanese student leader told how he had gone back from Peitaiho to tell his fellowstudents of the new idea of supra-nationalism he had found there, and how they were planning to write regularly to Chinese students, working out together the purpose of God for their countries. (In a subsequent letter he wrote to his new Chinese Friend:—"Nowadays the newspapers tell us many things which are making our hearts ache. Please pardon me, and pray for us and for Japan. We are doing our best to let them know what is the real solution. Many key people are being changed to Christ, and some day we surrendered pioneers will get public opinion stamped with his love....")

We left the houseparty with the assurance that here was a team of people—Japanese and foreigners—who had a clear purpose for the future, and a confidence in God's power to use them which was going to drive them to live aggressive and victorious Christian lives.

FENCHOW INSTITUTE ON LAY TRAINING

Fenchow, Shansi, (American Board Mission) has just held an "Institute on Lay Training in the Church." About seventy men and women evangelists attended. The leaders of the classes included Mrs. Alice Frame of Paotingfu, who led a practical discussion on child training and also on this year's Home Week material; Dr. Samuel Leger, of the Church of Christ in China, who gave daily, very informational lectures on the general subject of laymen in the church; Rev. Roland Cross of Tunghsien, whose helpful subject was the worship service, and

Mr. Wang Hsueh Jen of Taiku, with his lively talks on youth, their problems and their relation to the church. Other classes, led by local leaders, were the morning Bible study, the song and recreation hours, and a variety of evening meetings including lectures, plays and socials.

Besides our own staff, about twenty evangelists came in from other missions to attend this institute, and they were a help in every way, assisting freely in the programs and taking part in the discussions that occurred both in and out of classes. The leaders had their meals with the delegates, generally attended each others' classes, and in every way promoted the spirit of friendliness and cooperation, of progress and inspiration, which was very pronounced throughout the two weeks.

Immediately following the Institute, we held the celebration of our Fiftieth Year of Mission Work in Fenchow. Most of the evangelists stayed on for this. Many new guests, including lay delegates from our country churches, and delegates appointed by neighboring missions came to help us celebrate. Among the foreigners who came were Mrs. Alice Williams, who was connected with this Mission before 1900; Dr. and Mrs. Price, Taiyuan, of the English Baptist Mission, Mr. and Mrs. Myers, Taiyuan, and Mr. and Mrs. Crumpacker, Pingting, of the Brethren Mission, Mrs. Hemingway and Mr. Dutton of the Taiku Mission. These guests all brought us greetings and good wishes from their respective churches. Many beautiful banners were presented to us at this time, and hung up on our church walls, made a most happy background for all our meetings.

Dr. Ch'eng Ching-yi was the principal speaker for the celebration and made several very appropriate and helpful addresses, as was expected; the one on the future of the church in China being outstandingly thought-provoking. Other outside speakers included Mr. Chang Heng Ch'iu and Mr. Earle Ballou of Peiping and Mr. Wang Hsueh Jen of Taiku, each bringing his special contribution of thought and inspiration.

The social night and the night of the Historical Play brought out the largest crowds of local people. In the program for the social night, every school and institution in Fenchow Mission had its share. The Historical Play was written and given by the evangelists, and started out with much action, portraying early struggles, Boxer days, etc. The last four scenes, however, each included a 'committee meeting' which made some of us wonder if that was really the prevailing idea of modern missions!

This Institute and Celebration were planned to be a time of refreshing and renewing of the Spirit and from the signs which followed, we are sure it will mean just that. There was much appreciation expressed and many thankful prayers offered for the enriching fellowship we had enjoyed, and for the unfolding of new vistas of Christ-like life and service which came to us all through these special days. L. Meebold.

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Work and Workers

Cheeloo University Hospital:— In spite of the extensive changes that have taken place, the work of the Hospital has proceeded without interruption throughout the year. The bed capacity has

risen from 117 to 179, and it is encouraging to be able to report that the percentage of bed occupancy is only very slightly lower than that reported last year (77.6% as against 81.6%). The

total 'patient-days' care' exceeded that of last year by 6,531. A certain amount of this was due to the number of refugee patients, but there was, in addition, a true and independent increase. An interesting comparison is afforded by glancing at the census taken at the beginning and end of the year. On June 30, 1935, the number of inpatients was 67, as compared with 133 on June 30, 1936. These figures included no refugee patients.

Progress in Self-support:—The following figures speak for themselves:

1928-29 expenditure, \$72,472.02, percentage of self-support 42.8%.

1935-36 expenditure, \$125,900.41, percentage of self-support 95.7%.

The percentage figures exclude the salaries of the Attending Staff and of Foreign Nurses.

Further Building Plans: On the whole, it would seem right to state that the hopes in connection with the new building scheme have been entirely justified so far, and the logical course would seem to be to press for the early completion of the whole New Hospital Building, thus fulfilling the long cherished dream of a 240-bed University hospital.

Women in Shansi: Dr. Williamson recently asked Mrs. Hsu, the matron of the Taiyuan-fu Orphanage, to write something on our women's work. Her comments are as follows:—"Work amongst women in Shansi shows real progress the last few years, in evidence of which the following facts should be noted:

"There is a real desire on the part of many to know what the Bible teaches about life and whereas in former years many of the women came to see foreign women workers who had shown a personal interest in them, the

majority now come to study the Scriptures. There are fewer who seek entrance to the Church from motives of personal interest than there used to be.

"There is much more interest on the part of the women in the affairs of the Church than there was formerly, and many show a marked desire to serve the Church in some practical way.

"The women are also more concerned than they used to be about the spiritual welfare of their children.

"But there is still too great a spirit of dependence upon church leaders amongst the rank and file of our womenfolk. They have been accustomed in childhood to depend upon their parents; after marriage to look to their husbands in everything; and when they get old to depend upon their sons to take the initiative in all their affairs. Shansi women are peculiarly dependent, and much training and encouragement must be given to our Christian women before they will take their place in Church life."

The Missionary Herald, November, 1936.

Dr. McClure: — Dr. William McClure, the "beloved physician" and Professor Emeritus of Medicine of Cheeloo University in Tsinan, China, was honored by his alma mater, McGill University, on October 22nd with the degree of Doctor of Laws. Dr. McClure was one of the pioneers of the Honan Mission in North China and for several years following 1916 was that Mission's representative on the staff of the Medical School of Cheeloo University. Though retired officially, so great is the affection and esteem for him that the professors and students insist on his continuing his work in the university.

Kuling Conference: — Summer Conferences, long a commonplace

with our Church in the West, are just beginning in China. The first was held July 8-15, 1935, in the Conference Building, West Valley, Kuling, and the second was held July 17-28, 1936, in the same spot.

Registrations: In 1935, there were, including all officers and workers, 83 of our people in attendance on the Conference. This summer, there were 73. Last year, 45 of the 73 present were women. This might seem to indicate that the Conference was more popular with the women than with the men. The fact of the case is perhaps otherwise. At least two men, clergy both, and both scheduled to assist with the Conference, were taken ill with typhoid fever. Several other men who planned to come were unavoidably prevented. The date of the Conference, also, prevented some Hwa Chung students from being present. Their college closed late in June, and they could not wait until the middle of July to attend the Conference before taking their journey home. Next year, the Conference is slated to be held July 2-13. It will be easy for students to come then, but whether the faculty will be easy to secure remains to be seen.

Courses: In 1935, there were six courses. In 1936, there were nine courses. These were:—

1st Period: — Altar Guild Methods, Deaconess J. A. Clark. Psychology of Character, Dr. John Lo. Religious Education of Children, Alice Gregg.

2nd Period: The Worship of the Church, Bishop Gilman. Young People's Organizations, Rev. Newton Y. T. Tsiang. Cooperatives, Mrs. Huntington.

3rd Period: Religious Education in Middle Schools, Rev. Mark Li. Choir Methods, Miss Venetia Cox. Underlying

Philosophy of Christianity and Communism (text, CREATIVE SOCIETY, MacMurray) Dr. Francis C. M. Wei.

Two conspicuous lacks in this list of courses are in any Bible teaching, or teaching in Church History. One of the typhoid victims was to have given a course in the New Testament. Had we been able to secure Bishop Shen this summer, we might have had a Church History course. We hope to have both Bible and Church History in 1937. (*District of Anking Newsletter.*)

China Bible Society, Chefoo:— Christians of Chefoo have recently become interested in the organization of a new branch of the China Bible Society at Chefoo. Rev. T. H. Lin has been here for a few days together with General Chang Chih Chiang holding special meetings in different churches and in the local Chinese Y.M.C.A. On Friday last week (Oct. 23), the Chefoo Christian Fellowship (foreign friends) gave a reception to the Chinese Christian leaders in Chefoo, at which meeting General Chang spoke. The General also spoke several times to student gatherings, and has done a lot of good for the Christian cause in Chefoo. Mr. Lin led a chapel service for Yih Wen and Chen Kwang students. Both General Chang and Mr. Lin emphasized the value of the Bible. On Sunday afternoon (Oct. 24) General Chang spoke at a large student service for all Christian schools in Chefoo.

The organization meeting of the Chefoo branch of the China Bible Society took place on Monday, Oct. 26th in the Chefoo Independent Church. Pastors from the different churches in Chefoo were on the platform, as well as Rev. Dreyer of the China Inland Mission, who read the scripture, and also a few other leaders—including the mayor of the city—

were on the platform. Rev. Lin T'ien Ho in his talk mentioned the fact that the purpose of the China Bible Society is not to break away from the three foreign Bible Societies working in China, but to work in cooperation with them. Mr. Lin said that the Chinese Christians should realize their responsibility in helping with the distribution of God's Word and the Gospel message, and should emphasize more the reading of the Bible. By joining this Bible Union in Chefoo, Christians would not only help with the furtherance of the Gospel and the Bible there, but become a part of the general world-wide movement of the spread of the Gospel.

General Chang followed with a very earnest talk, telling of his own religious experiences, and how General Feng Yu Hsiang had given him a Bible and urged him to read it. The General said that he had previously persecuted Christians and the church and was opposed to Christianity because he did not understand the Bible. Now that he understands it more and realizes its value, he has made it a habit to read portions of the Old and New Testaments every day, and to carry his Bible with him wherever he goes.

The regulations of the New

Bible Society auxiliary were read from the platform and passed by the large number of church leaders and church members present. Quite a number of missionaries attended the meeting. The future control and leadership of this newly formed body will be under an executive committee of eleven members, chosen to represent the different churches and Christian organizations in Chefoo. Pastor Liu Tzu T'ang of the Independent Church presided at this meeting and is one of the chief promoters of this Bible Society. There seemed to be a very fine spirit of unity and enthusiasm among Christian leaders in Chefoo, endorsing this new Bible Society auxiliary.

D. A. Irwin

A Chinese Principal in England:—News has come of the fine impression created at the meetings of the Congregational Union in Birmingham, England, by Mr. Y. T. Hu, B.Sc., the principal of the Griffith John College in Hankow. Mr. and Mrs. Hu are in England for a visit of one year, hoping to gain a knowledge of English educational methods at some of the leading centres. Mr. Hu was a pupil in Griffith John where he was baptized a Christian.

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Notes on Contributors

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Dr. Shuming T. Liu is President of Cheeloo University, Tsinan, Shantung.

Dr. P. C. Hsu is a professor of Yenching University, acting at present as General-Secretary of the Kiangsi Christian Rural Service Union.

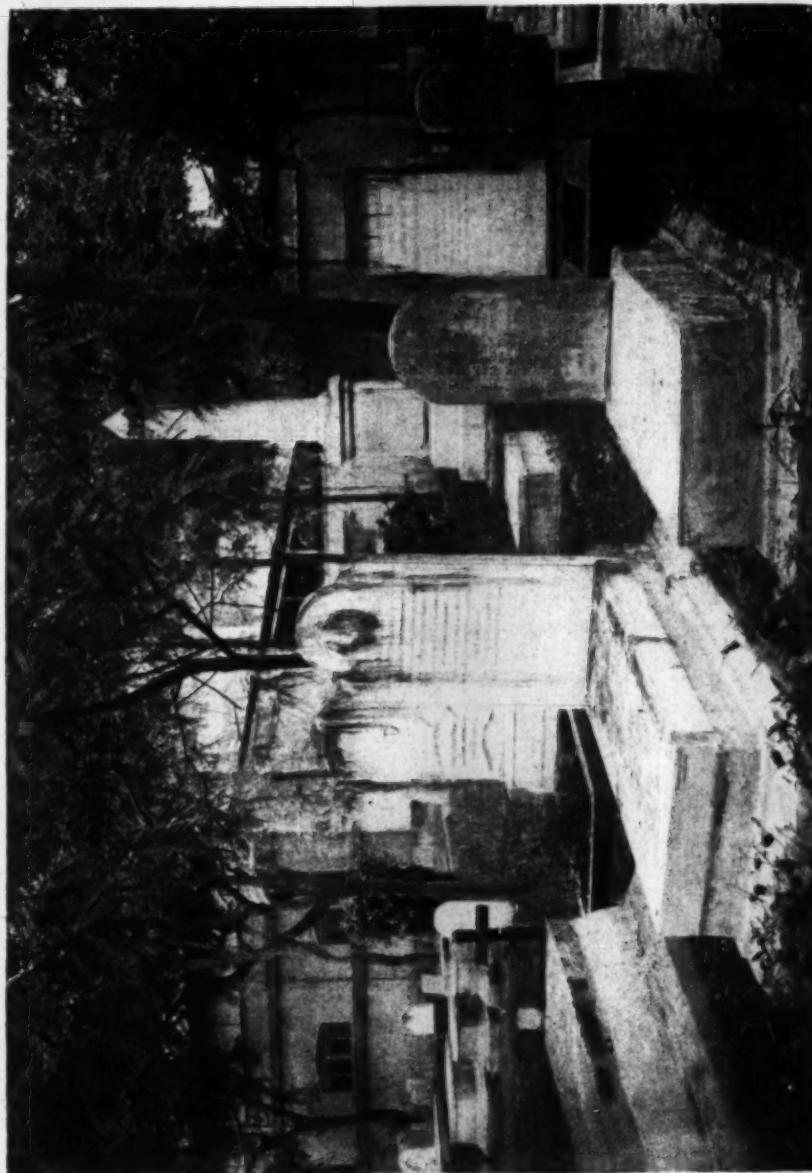
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FORE-RUNNERS OF PROTESTANT MOVEMENT IN CHINA

Cemetery in Bangkok, Siam, where rest some of the early workers among Chinese in Siam. Mr. Jones, Baptist, arrived in Bangkok in 1833 and was instrumental in organizing the First Protestant Church in Siam, which was composed of Chinese. Dr. Bradley (shaft in background), American Board, arrived in Bangkok in 1834. Did an amazing amount of preaching and literature distribution.